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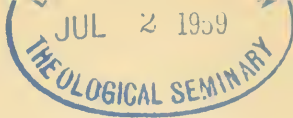




DANIEL AND ST. JOHN.







# DANIEL AND ST. JOHN.

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## LECTURES

*DELIVERED AT THE CLOSE, WINCHESTER,*

BY THE

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# CONTENTS.

## LECTURES ON DANIEL.

PAGE

### LECTURE I.

The importance, authenticity, and genuineness of the Book of Daniel.—The dream of Nebuchadnezzar.—The continuance of "the abomination of desolation" synchronous with the growth of the Kingdom of God ... .. I—25 *note*

### LECTURE II.

Daniel's Fourth Kingdom is Rome.—The vision of the Four Beasts of chapter vii.—The Beast with Ten Horns the symbol of the divided Roman world.—The Little Horn of chapter vii the Imperial Head of the divided Roman world.—The Four Beasts of Daniel embodied in the First Beast of Revelation, chapter xiii.—The Image of the Beast of Revelation xiii the representative of the Little Horn of Daniel, chapter vii.—The Beast of Daniel, the persecutor of the Jews.—The same Beast of Revelation xiii the persecutor of faithful Christians.—Historical proofs of the origin and continuance of Rome, and of the persecution of the Jews by the Roman Hierarchy ... .. 26—43 *note*

### LECTURE III.

The vision of chapter viii seen in Elam.—Belshazzar's ignorance of Daniel accounted for.—The Ram of chapter viii the symbol of Medo-Persia.—The Goat, of the Macedonian Empire of Alexander the Great, divided among his Generals upon his death.—The Little Horn of chapter viii the symbol of Antiochus Epiphanes.—The marks which distinguish the Little Horn of chapter vii from that of chapter viii.—How far do these correspond with the persecuting Kings of the North of chapter xi?—Interpretation of the vision of chapters x, xi and xii ... .. 44—60

## LECTURE IV.

The days of Daniel and St. John symbolise years.—They cannot tell us the time of the Second Advent.—They help us to harmonise the synchronous predictions.—They distinguish between the God-opposing Powers of chapters viii and vii.—Antiochus Epiphanes the Little Horn of chapter viii.—The Imperial Head of the Roman Hierarchy the Little Horn of chapter vii.—The seventy weeks of chapter ix date from the seventh year of Artaxerxes.—The seventieth week dates from the call of the Baptist, and in the midst of it our Lord was crucified. “He shall confirm the covenant with many for one week, and in the midst of the week He shall cause the sacrifice and the oblation to cease” (*Dan.* ix, 27) ... .. 61—80

## LECTURES ON THE REVELATION.

## LECTURE I.

Blessings to be expected from the study of the Revelation—Its date and authorship.—Difficulties caused by rashness of Commentators.—A simple and consistent interpretation attempted.—The book a dramatic Allegory.—A prophecy given by symbols.—The Rider on the White Horse the hero of the drama.—The symbol of Christ and His Church going forth “conquering and to conquer.”—The second Rider, the symbol of the Church and its Rulers armed with the sword of civil power.—The third Rider, the Church and its Rulers corrupted by avarice, selling its spiritual wares.—The fourth Rider, the Church and its Rulers still conquering, but more deeply corrupted, killing men’s bodies with the sword of civil power, and their souls with the famine of the word of God.—The fifth Seal exhibits the souls of the martyrs resting in Paradise.—The sixth Seal prefigures the Final Judgment, and the seventh symbolises the beginning of Eternal Rest ... .. 82—104

## LECTURE II.

The seven Trumpets announce the Judgment attending the triumphant march of Christ and His Church.—The imagery suggested by the story of the fall of Jericho and the Plagues of Egypt.—Their symbolisms will be intelligible when we know of what great City they predict the fall.—The great City is Roman Christendom.—Its origin, and its civil and ecclesiastical elements are symbolised in chapters xii, xiii, and xvii.—Prejudice either for or against Rome keeps men from understanding the Apocalypse.—The Church has more formidable enemies than Rome.—The symbols of chapter xii.—The Woman is the Church.—Her Son is Christ.—The Serpent is the Devil.—Genesis iii shows how

Paradise was lost.—Revelation xii symbolises Paradise regained.  
 —The form of the Red Serpent explained by reference to the  
 Fourth Beast of Daniel.—The Ten-horned Beast is not the  
 symbol of the Church of Rome, but of the World-power of all  
 ages.—The escape of the Woman from the persecutions of the  
 Serpent symbolises the deliverance of the Church by the conver-  
 sion of Imperial Rome.—The waters issuing from the Serpent's  
 mouth symbolise "the human deluge" of the Northern invaders  
 of Rome.—The earth helps the Woman by absorbing the flood of  
 waters.—This symbolises the Church's escape from destruction  
 by the gradual settlement and conversion of the Northern  
 hordes ... .. 105—125

## LECTURE III.

Chapter xiii gives three symbols for the three elements of  
 Roman Christendom from the age of Charles the Great: 1. The  
 Ten-horned Beast to whom the Serpent surrenders his Throne  
 and power—the Sovereigns of the divided Latin world. 2. A  
 second Beast with the two Horns of the Lamb and the voice of  
 the Serpent—the King-Bishop of Rome, the Vicar of the Lamb,  
 and the Spiritual Head of Christendom. 3. The Image of the  
 former Beast—the revived Holy Roman Emperor, the Temporal  
 Head of Christendom.—These symbolism imply no wholesale  
 condemnation of individuals, either as Kings or Bishops.—The  
 second Beast is identified with the Papacy by eleven distinctive  
 marks.—The prophecy condemns the abuse, not the use, of  
 power; the system, not the individuals connected with it ... 126—144

## LECTURE IV.

Chapters xvii, xviii and xix refer to the future.—Chapter xvii  
 a vision of Judgment and of the punishment of the corrupt  
 Church by the Worldly Powers who have hitherto supported her.  
 —The period of the Woman's dwelling in the wilderness, of the  
 treading under foot of the Holy City, of the testimony of the  
 witnesses in her streets, and of the reign of the Ten-horned  
 Beast or World-power—the supporter of the woman and perse-  
 cutor of her fruitful children,—is 1260 days, forty-two months,  
 or three years and a half, proving that these symbols refer to  
 synchronous events.—The waters of chapter xvii, and the  
 Euphrates of Chapter xvi symbolise the popular support long  
 given to Babylon.—Her fall is the result of the great Apostasy,  
 and of the attempt of the worldly powers to extinguish the light  
 of Christianity.—The same powers which destroy Babylon also  
 fight against the Lamb, and are conquered by Him at His  
 Advent ... .. 145—165

## LECTURE V.

Chapter xx accounts for the absence of the Serpent for a time from the drama ; the period during which he carries on his warfare with the faithful by means of the World-power and the Rulers of the worldly Church—the Christian Sovereigns and the Bishop of Rome.—The vision predicts the long unquestioned dominion of the Church in the Roman world ending in the great Apostasy of Anti-Christ ; and reveals the reign of the souls of the Saints with Christ in Paradise during the intermediate state.—The future kingdom of the Saints is not Millennial but Eternal 166—184

## LECTURE VI.

The prophecy embraces the whole period of time between the First and Second Advents.—Intended for the support of the persecuted Christian in all ages of the Church, whether under Pagan or Christian Rome, or at the time of Anti-Christ.—The last state of the Church will be one of open hostility to the world, as it was at the beginning.—Are we approaching that condition?—The seven Trumpets announce judgments upon the opponents or corrupters of the Church.—The vision of chapter xi is an episode explaining the symbol of the Holy City, and its connection with the judgment of the sixth Trumpet.—The Temple and Altar represent the elect of Israel ; the Court of the Gentiles, the Gentile Saints ; the Holy City itself, the Church, as a whole, under the power of Gentiles and worldly Rulers.—The two witnesses in sack-cloth are the faithful in every age, the lights of the Church, and the supporters of its light.—The Beast from the Abyss, who slays them, symbolises the final Anti-Christian development of the World-power who attempts the extinction of Christian truth.—Closing reflections.—The safety of the individual believer, in spite of his surroundings.—Victory or death the watchword of the Christian soldier ... 185—207

## PREFACE.

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THE following Lectures were delivered with the hope that they would suggest to the general reader satisfactory answers to the objections commonly made to the genuineness and authenticity of the Book of Daniel, and would help him to understand his prophecies.

It is shown that these visions of the Hebrew Prophet refer chiefly, if not exclusively, to the future of Daniel's own people, the Jews; to their persecution, from the fourth century to the present day, by the rulers and people of Christendom; to the long continuance of their dispersion; to the desolation of Jerusalem during the ages of Gentile dominion; and to their final deliverance at the end of the dispersion, and when "the times of the Gentiles are fulfilled."

An attempt is made to explain and harmonize the enigmatical numbers of Daniel and St. John; and to show how impossible it is by means of them to conjecture within very many centuries the time of the Second Advent of the Son of Man.





# THE PROPHECIES OF DANIEL.

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## LECTURE I.

The book of Daniel is one of the strongest foundations of our faith. Christianity is an historical religion. It is founded on an historical fact; the fact that Jesus Christ lived, and taught, and died, and rose again in the land of Judæa, and in the reign of Tiberius.

It is also a superhuman religion. It was founded by One Who was Divine as well as Human; and His credentials were His merciful, mighty, and superhuman words and works.

But His miracles were evidences of His Deity only to those who saw them. In us it is an act of faith to believe that they happened. We require first to have proofs that Christ is God; that He is, what He claimed to be, the Son of God and Saviour of the world; and then, when we are convinced of this, we think it only natural that His works should be superhuman.

The crowning miracle of Jesus was His Resurrection from the dead; and there is no event in the past history of the world so plainly and fully recorded as this in the writings of contemporaries.

The following example will help us to appreciate the force of this historical testimony.

About half a century before Christ was born, Julius Cæsar, we know, invaded this island in which we live; but we have no first-hand written testimony of this fact except that of the one interested party, Julius Cæsar himself. He came, and returned, and told his story; but he left no

traces of his invasion, for the Romans effected no settlement in Britain until about a century later. And yet no sane person has the slightest doubt of the fact.

But of the Resurrection of Jesus we have the written testimony of five or six men, pre-eminent for truthfulness, most of them having sealed their testimony with their blood, most of them witnesses who had seen and heard and handled His Risen Body ; men, therefore, who could not be deceived themselves and would not deceive others.

But God has not left us without even stronger and more convincing evidence, more ever-present miraculous proof of the truth of our religion than anything resting merely on the historical testimony of the early Christian writers. He has given us the evidence of fulfilled and still ever-fulfilling prophecy.

Our Saviour claimed to be the predicted King, the Son of David, the Son of Man. And the history of eighteen centuries has proved that He has established that claim. Millions of millions have owned and obeyed Him as their King during all those ages ; and His Kingdom, such as He described it, is still existing and growing in these our days.

But not only so. He predicted plainly Himself, and caused others to predict, what the condition of His Kingdom would be in its connection with the powers of the world up to the time of His Second Advent.

The real prediction of the remote future, even in the most general outline, is the greatest of all miracles. It is declared by the Hebrew prophets to be the crucial test of Deity. "I am God, and there is none else ; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." (*Is.* xlvi, 9, 10.) And it is of false gods that the prophet writes : "Declare us things to come. Show the

things that are to come hereafter, that we may know that ye are gods." (*Is. xli, 22, 23.*)

Now the prophecies of Daniel will stand this test. They have been in course of fulfilment in every age in the history of those nations who have had any connection with his people; and they are being conspicuously fulfilled in our own days.

His prophecies refer, as he is expressly told, not to all the world, but to the future fortunes of his own people, the Jews. "I am come to make thee understand what shall befall thy people in the latter days, for yet the vision is for many days." (*Dan. x, 14.*)

Daniel's people are still with us. With an unique tenacity of racial life, Israel is still found in almost every part of the world in this nineteenth century. Envied, hated, robbed, persecuted, and scattered, the Jews are still with us, and, as an unusually talented race and the creditors of almost every Christian government, they seem destined to have no little influence on the future condition of the civilized world.

Since the days of Daniel they have been thus scattered, and some of them for more than a century before his time, in exact fulfilment of the words of Amos: "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (*Amos ix, 9.*)

The question, therefore, is a very simple one. We are told that the visions of Daniel were intended to predict by means of symbols, the significations of which are explained to him, the future fortunes of his people in their connection with the rulers of the world. We have before us the visions of Daniel, and his people are still with us. Does their condition in the present day, and for the last twenty-five centuries, correspond with these divinely explained symbol-

isms? If so, then the visions cannot have been invented by the prophet, but must have been miraculously impressed upon his imagination by the Spirit of the Omniscient.

This question can be answered in the affirmative, whatever uncertainty there may be about the date of the book of Daniel *as we now have it*, for according to the most extreme view of modern critics the prophecies could not have been collected and the book put together in its present state later than about 164 years before the birth of Christ, and his most important prophecies evidently refer to events long after that time.

But if we believe in the reality of prediction there is no reason whatever for doubting, not only that the prophecies were uttered by Daniel, but that the book was written by him about five hundred years before the Christian era.

The genuineness of the book was apparently unquestioned for about eight centuries, and, although regarded by Christians as one of the strongest foundations of the faith, it was still unquestioned by the Jews during the first three centuries after Christ.

But about the close of the third century Porphyry attempted to prove that it was the work of an after-prophet of the age of the Maccabees, about 164 B.C. Being one of the bitterest enemies of the Christian faith his object was to undermine the authority of this prophet. He perceived that if Daniel wrote his prophecies at the close of the Babylonish captivity, long before the time of Christ, their conspicuous fulfilment must prove him to have been a true prophet; and then his prophecy of the coming of the Messiah at the end of 490 years after the restoration would be one of the strongest proofs that Jesus was the Christ.

The arguments of Porphyry did not avail to destroy the belief either of Jews or Christians in the authenticity and genuineness of the book of Daniel. But modern unbelievers

in the reality of prediction have re-produced the arguments of this ancient enemy of the faith, and have added some others.

The following are the objections commonly urged against the genuineness of the book :—

I. It is written partly in the third person and partly in the first.

II. It is not placed among the books of the prophets in the Hebrew Canon.

III. "The interest of the book" is supposed to "culminate in the relation subsisting between the Jews and Antiochus." (See Driver, p. 477.)

IV. Some of its historical statements are thought to be inaccurate.

V. There are found in it Persian words and the names of Greek instruments of music.

VI. The prophecies are affirmed to be clear up to the time of Antiochus Epiphanes, but indistinct after that date.

I. The first objection need not detain us long. The third person is used chiefly in the historical and narrative portions, but this is in accordance with one of the most common practices of ancient writers. Julius Cæsar and Xenophon speak of themselves and of their doings in the third person, and so Daniel, like Moses, St. John, and others, does the same. Ezekiel changes from the first to the third person in almost the same sentence: "I was among the captives . . . and I saw visions." And then, "In the fifth day of the month . . . the word of the Lord came unto Ezekiel." (*Ezek. i, 1.*)

II. It is true that the Jews did not place Daniel in their Canon among the prophets. But half the book is history. It is, therefore, found in exactly its right place as an historical book, for it comes just before Ezra and Nehemiah, who continue Daniel's history and describe the events in which the fulfilment of his prophecies commenced.

III. Is it at all true that "the interest of the book culminates in the relations subsisting between the Jews and Antiochus," and not rather in the treading under foot of Jerusalem by the heathen from A.D. 70 until the time of the Second Advent of Our Lord?

Nothing can be plainer than Our Saviour's interpretation of the most important prophecy of Daniel, the beginning of the fulfilment of which was at hand. "The abomination of desolation spoken of by Daniel the prophet" was future in His opinion.

What did He see through His blinding tears as the fulfilment of Daniel's prophecies? Jerusalem burnt by the Romans; Jerusalem re-built as a heathen city; Jerusalem with the mosque of Omar standing on the site of the Temple; Jerusalem sacked by the Crusaders, in their blind and cruel zeal burning Jews by hundreds in their synagogues; Jerusalem in the hands of Turkish soldiers keeping the peace between contending Greek and Latin Christians; Jerusalem and Judæa blighted by Mahomedan misrule; Jerusalem for eighteen and we know not how many more centuries trodden under foot by Gentiles, but not for ever; only until the times of the Gentiles shall be fulfilled, and the dispersion of Israel ended.

Our Saviour explains the prophecy of Daniel in these words: "When ye shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place." (*St. Matt.* xxiv, 15.) "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh . . . these be the days of vengeance, that all things *which are written* may be fulfilled . . . for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (*St. Luke* xxi, 20-24.)

Here, then, we have a right to demand satisfactory answers to two questions before we admit that it is even probable that the book of Daniel was an after-prophecy of the second century before Christ.

1. How came Our Saviour to speak of him as Daniel the prophet?

It is admitted that Daniel was a real historical character. "Daniel, it cannot be doubted, was a historical person, one of the Jewish exiles in Babylon." (Driver, p. 479.) If, then, he did not see and describe the visions recorded in his book, and at the time and in the place where, as he plainly tells us, they were shown to him, but if some well-meaning impostor invented them about the year 164 B.C., how could Our Lord call him a prophet? He does not commonly mention the name of the prophet, even when quoting the words of a prophecy acknowledged to be genuine. Why, then, does He so emphatically mention Daniel?

2. And, then, if the "abomination that maketh desolate," of *Dan.* ix, 27, and xi, 31, of which Our Saviour evidently speaks, refers to Antiochus Epiphanes, how comes Jesus to refer it to the destruction of Jerusalem and the temple by the Roman armies?

Will not any careful reader, therefore, of the whole course of the visions accept the interpretation of Our Lord, and see that the interest of the book culminates in a far more terrible and lasting desolation than anything which happened in the age of Antiochus?

Jesus very plainly predicts this desolation, tells us how long it will endure, and declares that it is the fulfilment of Daniel's prophecy.

His words have been literally fulfilled, and are still in course of fulfilment in these days. It is plain, therefore, that in His opinion the condition of Jerusalem and of the Jews from A.D. 70 to the time of their restoration—the

nature and period of which the future only can reveal to us—was that desolation of which Daniel prophesied when the angel Gabriel said to him, “After threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood . . . and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” (*Dan.* ix, 26, 27.)

Although, therefore, Daniel, like other prophets, has a foreground to his picture in which Xerxes, Alexander the Great, the Ptolemies, Seleucidæ, and Antiochus are conspicuous figures in the nearer distance, the main subject of the great picture itself which Jesus beheld through His tears was, I repeat, Jerusalem in ruins, burnt by the Romans, re-built as a heathen city, polluted by the mosque of Omar, sacked by the Crusaders, profaned by the quarrels of Greek and Latin Christians, rendered hopelessly desolate by Mahomedan misrule.

Have we ever realized what a picture this must have been to the fore-seeing eyes of the Son of David? Can we at all measure the depth of the bitterness of that sorrow which drew from the weeping Saviour the words: “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.” (*St. Luke* xix, 42.)

It is not at all true, then, that the interest of Daniel’s prophecies culminates in the persecutions of Antiochus. And, moreover, the notices of time mentioned in the visions do not suit the Maccabæan age.

In *Dan.* viii, 14, the prophet is told that the desolation is to last 2,300 evenings and mornings, or full days. In xii, 7–13, he is told that some state of predicted desolation is



to continue for a shorter period, for 1,290 and 1,335 days, and the last of these periods is to terminate in a "blessed time," not only in the cleansing of the sanctuary but in the end of the dispersion of Israel; for such is the meaning of the expression, "When he shall have accomplished to scatter the power of the holy people, all these things shall be finished," as it is translated in the Septuagint "When the dispersion is ended."

But the final dispersion cannot be said to have begun in the age of the Maccabees, much less ended.

Surely, then, we can scarcely do otherwise than identify this prophecy with that of Jesus: "They shall fall with the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles." We ask, How long? Jesus tells us: "Until the time of the Gentiles be fulfilled."

The Gentiles, and especially the so-called Christian Gentiles, have been, all through the ages, the scatterers, persecutors, plunderers, and murderers of the Jews. And the Gentiles have had, and still have, power over them; but their dominion is not to last for ever, but only until their times also are fulfilled.

Then that stone which the builders refused, but which has been made the corner stone of the spiritual temple, shall fulfil the dream of the King of Babylon: "Thou sawest till that a stone was cut out without hands (without human aid), which smote the image (of Gentile dominion) upon his feet, that were of iron and clay, and brake them in pieces . . . and the stone became a great mountain, and filled the whole earth." Thus interpreted to the prophet: "In the days of these Kings shall the God of heaven set up a kingdom, which shall never be destroyed. . . . It shall consume and break in pieces all these kingdoms, and it shall stand for ever." (*Dan. ii, 44.*) Even as Isaiah prophesied,

“The mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it.” (*Is. ii, 2.*)

Now, whatever may be the meaning of the symbolical numbers, 2,300 days, they cannot be made to fit into the record of the pollution of the temple by Antiochus. “It seems impossible,” writes Driver, “to find two events separated by 2,300 days, which would correspond with the description of verse 14. In point of fact it is true that just three years had elapsed since the heathen altar was set up.” (Driver, p. 464.)

The following words, therefore, show that the attempt to apply these numbers to the pollution of the temple by Antiochus is a failure: “Did we know the history of the time more accurately, it would *probably* appear why a slightly different *terminus a quo* (or *ad quem*) was fixed in the several cases.”

Perhaps so. But until this does appear, we will prefer the interpretation of the vision given to us by Jesus, and believe that, although the prelusive drops of the storm fell on Israel in the days of Antiochus, the abomination of desolation spoken of by Daniel the prophet is standing now, and will stand where it ought not until He comes again, “Whom the heaven must receive until the time of the restitution of all things, which God hath spoken by the mouth of all his prophets since the world began.” (*Acts iii, 21.*)

The probable significance of these symbolical numbers will be considered further on.

IV. We come now to the fourth of the objections to the genuineness of the book, namely, that some of Daniel’s historical statements are inaccurate.

But what historians are there of anything like the same age on whose statements we may depend rather than on

those of a man who professes to record events which happened in his own time?

From the confident assertions of some critics we might suppose that they had access to writings of the age of Daniel more trustworthy than those of a man who lived in Babylon from 606 to 536 B.C. And then he mentions incidentally one or two facts which fit into the history of his times so far as we know it, and which would scarcely be mentioned by the writer of a spurious narrative several generations later.

Thus he tells us that he was carried to Babylon when Nebuchadnezzar took Jerusalem, and was trained three years "in the learning and tongue of the Chaldees." But by-and-by we find him brought before the King to interpret his dream in the *second* year of the reign of Nebuchadnezzar. How do we account for this apparent contradiction? We know that Nebuchadnezzar was not really King when he took Jerusalem because his father was still living. He became King the following year, so that Daniel was brought into his presence in his second year. (*Dan. i, 1; Je. xxv, 1.*)

Then he tells us that Belshazzar offered him the *third* place in the kingdom if he could explain the meaning of the words written on the wall. Why not the second place? Joseph was made second ruler of his kingdom by Pharaoh. This seems to imply that Belshazzar himself held the second place, and was probably associated in the kingdom with his father Nabonidus, at the time absent from Babylon.

But it is also objected that Nebuchadnezzar is called the father of Belshazzar, when Daniel was summoned to read the writing on the wall. The answer is this. The words father and son are used in Hebrew and other Oriental languages to express other relations besides those of blood or descent. Here it means merely predecessor on the throne, or at most forefather. Thus Abraham is called the

father of Joshua—"Thy father Abraham came from beyond the river." And in the Assyrian inscriptions Jehu is called the son of Omri, that is, his successor on the throne.

There is another statement which seems very strange, but which is easily accounted for.

Why could not Darius, the Mede, save Daniel from the den of lions? Evidently because he was not the supreme sovereign, but associated with Cyrus in the arrangement of the affairs and government of his vast and recently-acquired empire, while Cyrus himself was engaged in distant conquests.

His courtiers, therefore, could press Darius with the necessity of not changing any law of the Medes and Persians, and the danger of breaking that law. Had he been supreme suzerain he would have made short work of this by enacting another law to counteract the execution of the former decree, as Ahasuerus is said to have done in the book of Esther.

Is it conceivable that these little apparent contradictions would have been found in a spurious work written very many years later?

But it may be objected that we now have historical records by means of which we may test the accuracy of the historical statements of Daniel. The annalistic tablets of Cyrus and Nabonidus, the last King of Babylon and father of Belshazzar, have been deciphered and given to us by Professor Sayce in his very interesting book called "The higher criticism and the verdict of the monuments."

He questions the genuineness of the book of Daniel on the ground of historical inaccuracy.

The cuneiform inscriptions prove, he says, that Cyrus, though he conquered Nabonidus did not take Babylon after any siege. "The siege and capture of Babylon by Cyrus is really," he says, "a reflection into the past of the actual

sieges undergone by the city in the reigns of Darius Hystaspes and Xerxes" (p. 524). The monuments prove, indeed, that Cyrus was received with open arms by the Babylonians as their deliverer from the tyranny and impiety of Nabonidus and his son Belshazzar, and as the restorer to the Babylonian cities of the images of their Gods.

But we have here a striking instance of the way in which even learned and thoughtful men cling to their early impressions of the meaning of the words of Holy Scripture.

The historical inaccuracies which the monuments reveal are not those of Daniel or of any other sacred writer, but of Xenophon and Herodotus, whose fictions and mistakes almost all commentators have hitherto regarded as confirmations of the sacred history. The reflection into the past of the sieges of Darius Hystaspes, and Xerxes, is the reflection of Herodotus, Xenophon, and others, but not of Daniel or any other sacred historian. There can be little doubt that the same confusion of events would have been found in the book of Daniel if it had been written in the age of Herodotus or later. His accuracy, therefore, is confirmed by his simple statement—"In that night was Belshazzar, the King of the Chaldæans, slain, and Darius, the Median, took the kingdom, being about three score and two years old." (*Dan.* v, 30, 31.)

Of course Belshazzar was killed, and his father Nabonidus would have been killed also had he been in Babylon.

But what of Belshazzar? The monuments certainly do not call him a king; but they speak of him in a manner which makes it highly probable that he was associated in the kingdom with his father.

It is stated again and again that while Nabonidus was elsewhere "the King's son, the nobles, and the soldiers were in the country of Accad" (p. 500). And Professor Sayce observes: "The cuneiform inscriptions have proved that the

Belshazzar of Daniel is no figment of the imagination. Though he never became King of Babylon" (so the Professor says) "he was at one time heir to the throne and the commander of the Babylonian army. While his father remained in the capital, buried with his antiquarian pursuits and his endeavour to centralise his kingdom . . . Belshazzar showed himself to the world as a man of action" (p. 527).

As regards his end the Professor tells us that when Cyrus entered Babylon, which he did not do until three months after his armies had peaceably entered the city, "Belshazzar was probably dead."

This, therefore, as far as it goes, is quite consistent with what Daniel tells us, that Belshazzar was slain, and that the kingdom of the Chaldæans, not of the whole vast empire of Persia, was committed to the care of Darius, the Mede, while Cyrus, as we have reason to believe, was carrying on his conquests in Egypt and elsewhere.

We don't know who Darius was, or what other name he may have had, but it is singular that he should be called Darius the Mede by any writer after the age of Darius Hystaspes. This Darius, the Mede, was an old man, sixty-two years old when he was set over the Chaldæans as a king under the suzerainty of Cyrus. It is not likely, therefore, that he held that post very long, and so the mention of his being placed for a time in that position might easily have been omitted in the inscriptions. Daniel, of course, would mention him, and his mention of his great age and his calling him Darius, the Mede, proves that he could not be speaking of Darius Hystaspes, the great Persian king.

He mentions him again in ix, 1, when he calls him the son of Ahasuerus, of the Median seed, and says that he "was made king over the realm of the Chaldæans."

"Here," says the Professor, "we have another limitation of date. Before Darius Hystaspes could have been trans-

formed into the son of his own son Xerxes, the reign not only of Darius but of Xerxes also must have been past" (p. 530).

But why should not Ahasuerus, a name of frequent occurrence, have been the name of the father of Darius, the Mede? And how could he be more clearly distinguished from Darius, son of Hystaspes, the great king of Persia, than by being called the son of a certain Ahasuerus, a Mede, and made king, not at all of Persia, but of the Chaldæans?

Had a pseudo-Daniel, then, been writing after the age of Herodotus, and with an equally confused idea of the order of events connected with the fall of the Babylonish empire, it is scarcely conceivable that he would have omitted all mention of the sieges and captures of Babylon. The true Daniel omits them simply because he had lived and was dead before the sieges and captures of Babylon by Darius Hystaspes and Xerxes had taken place, as recorded by Herodotus and Xenophon, one of them being wrongly ascribed by these historians to Cyrus.

These inscriptions also tend to establish the genuineness and accuracy of the prophet Isaiah, and account for his mention of Cyrus by name as the future deliverer of his people. It is easy to believe that a prophet in the reign of Hezekiah or Manasseh might predict the captivity of the Jews in Babylon and their restoration by another great power already becoming important in the North and East. We now see no difficulty in believing that he should predict the coming of Cyrus by name. It was a well-known name, and Cyrus in these inscriptions calls himself "the grandson of Cyrus the great king" (p. 506).

And, moreover, the mention of Darius, the Mede, as an old man set over the kingdom of the Chaldæans, suggests a probable solution of another apparent contradiction in the book of Daniel. In chap. i, 21, we read: "And Daniel was

(*i.e.*, continued) unto the first year of Cyrus the king." But in chap. x, 1, Daniel gives the third year of Cyrus, king of Persia, as the date of his vision.

The first year of Cyrus probably means the first year of his residence in Babylon as one of his capitals after the death of old Darius; but his third year was the third year of his reign as king of Persia. Darius was for a time made king of the Chaldæans, at the time or soon after Cyrus became king of Persia.

Such an apparent but not real contradiction would scarcely have been found in the book of a pseudo-Daniel.

The mention of Chaldæans together with magicians, astrologers, and sorcerers is considered by Professor Sayce as "another note of date." He considers that no writer previous to the fall of Babylon would have done so, because Casdim or Chaldæan was in the reign of Nebuchadnezzar simply a national name, and became only in much later times the name of disreputable fortune-tellers. But, surely, the name all through the book of Daniel is used as a national and an honourable name; as an honourable name even when coupled with astrologers; for the Chaldæans were proud of their knowledge of astrology. These men, doubtless, lost credit for a time when they failed to interpret the dream of the great king; but only for a time, and it is evident that they were renowned for knowledge of many other kinds besides that of astrology. Thus Nebuchadnezzar, himself a Chaldæan, commands that Daniel and his companions should be "taught the books and language of the Chaldæans." (*Dan.* i, 4.) And when they were brought before the king he talked with them, and "found them ten times better than all the engravers of hieroglyphics and magicians that were in all his kingdom." (*Dan.* i, 20.)

The Professor has proved the existence from very early times of a varied and elaborate literature in Babylonia.



There is, therefore, no reason for thinking that the studies of Daniel had anything to do with that of the magicians. He was naturally classed with the wise men of Babylon, and was nearly losing his life in consequence; but his studies were not like those of the astrologers and magicians, who, instead of being disreputable fortune tellers, were, no doubt, greatly looked up to by the people. Indeed the narrative proves that in every instance Daniel was clearly distinguished from these men.

Whatever branch of the varied literature he studied it is certain that his reputation as an interpreter of dreams had nothing whatever to do with astrology. In every instance when the soothsayers were summoned by Nebuchadnezzar and afterwards by Belshazzar they came without Daniel. He comes afterwards and attributes all his skill to Divine Revelation, and not to any kind of magic or astrology.

V. It is objected that some Persian words are found in Daniel, and a few names supposed to be those of Greek musical instruments.

Professor Sayce disposes of these objections, and shows that many words thought to be Persian are now known to be Semitic, and that the connection of the Greeks with Western Asia was very ancient and very extensive. But he assumes that Persian words in Daniel, if clearly shown to be such, would indicate a late date of the book. But why so?

It would surely be very strange if there were no apparently Persian words in the writings of a man in Daniel's position.

Half his book is written in Aramaic, for ages the *lingua franca* of Western Asia. It was certainly spoken in the days of Abraham, and was the language of the merchant and the trader. It was understood by the messengers of Sennacherib and by the educated Jews in the reign of Hezekiah. (*2 Kings* xviii, 26.)

Such a language must needs have assimilated many foreign words. The Persians, moreover, were near neighbours of the Medes and Elamites. The King of Elam was suzerain of Western Asia in the time of Abraham. More than a century before the captivity of Judah, the King of Assyria placed colonies of the Israelites in the cities of Media. Elam formed part of the empire of Babylon after the fall of Assyria, for we find Daniel, in the third year of Belshazzar, fourteen years before the fall of Babylon, "in Shushan, in the fortress which is in the province of Elam." (*Dan.* viii, 2.)

Is it probable, then, that the language of Daniel, who may have written his book at the beginning of the reign of Cyrus, whether he was writing Hebrew or Aramaic, would have been entirely free from every foreign element?

But why did he write his book in two languages? There is no conceivable reason why a spurious writer in the age of the Maccabees should have done so.

Did he wish to imitate the ancient prophets? Then why did he not adopt all through the Hebrew of Ezekiel or Malachi?

Did he wish to be more easily understood by his contemporaries? Then why is his Aramaic more ancient than the vernacular of his supposed age?

On the other hand there is a very obvious and most satisfactory reason why the true Daniel should have written partly in Aramaic and partly in Hebrew. For what parts of his book does he write in Aramaic? Just those which he wished the Babylonians and heathen to understand; the account of his interpretation of Nebuchadnezzar's dream; the record of his folly, of his madness, and of his recovery; the profaneness and punishment of Belshazzar; and his own deliverance from the lions. And he also writes the account of his dream in the first year of Belshazzar, the vision of the

four beasts, in the same language, because it would help the Babylonians to understand the previous dream of their great king, and warn them that the fall of Babylon was drawing near.

Aramaic was not indeed the vernacular of the Babylonians, in which language the Professor thinks the magicians ought to have addressed Nebuchadnezzar, but it was a tongue understood by all educated people, and, for ought we know to the contrary, the language of the court in Babylon. At any rate it was a language well-known to Nebuchadnezzar and his wise men, who may have had many reasons for not addressing the king in the language of the common people, when their reputation was in so critical a position.

All Daniel's other prophecies are written in Hebrew, because they did not concern the Babylonians, but were intended chiefly for his own people.

As regards the Greek names of musical instruments, nothing is more likely than that Greek musical instruments, if not Greek performers, should have found their way to the luxurious court of great Babylon, even as foreign players and singers are found in our modern Babylons.

The Greeks were a highly cultivated, talented, and *colonizing* race in the time of Daniel. The battle of Marathon was fought little more than forty years after the fall of Babylon. Babylon was itself a merchant city, and had much intercourse with Tyre, the great merchant city of the world. May not Greek instruments have been imported to Babylon?

Recent discoveries have also proved, as the Professor has shown, that the intercourse between Greece and Western Asia was much greater and much more ancient than was formerly thought to have been the case.

Thus the following passage occurs in the quarterly statement of the Palestine Exploration Fund of January, 1893, page 31 :—

“The existence of this Cypriote inscription, coupled with the discovery of early Greek pottery, at Lachish, goes to show that there must have been a considerable Greek population in Southern Palestine in the seventh and sixth centuries B.C. The Assyrian king Sargon, in describing his campaign against Palestine in B.C. 711, states that Akhimist, whom he had made king of Ashdod, had been dethroned by his subjects, and a Greek, who had no right to the throne, had been made king in his place.”

VI. But the principal objection to the early date of the book of Daniel is that first insisted on by Porphyry, the bitterest enemy of Christianity, towards the close of the third century. His argument, and that of his modern imitators, is mainly this: that the prophecies of Daniel are very clear up to the time of Antiochus Epiphanes, but very indistinct after that date.

It is true, as already stated, that Antiochus is a prominent figure in the foreground of Daniel's picture of the future. But it is not at all true that his predictions, which refer to later ages up to the time of the Second Advent of Christ, are less distinct than those which foreshow the events of the Maccabæan age.

The best answer therefore to this, which is the only really important objection, will be found in the interpretation of those visions which confessedly relate to events long after the time of Antiochus.

Now the fundamental vision, to which all the others must be referred, is the dream of Nebuchadnezzar, interpreted by Daniel; and it is described in the historical portion of the book, in the second chapter.

The great King of Babylon was meditating. Contemplating all his glory he began to think what would happen after he was gone to rest. Then he fell asleep, and God gave him in a dream an outline of the future, a symbolic

picture of Empire from his own day to the end of all worldly dominion. Starting up in wonder and fear "his spirit was troubled, and his sleep broke from him."

We cannot tell whether he really did not remember his dream, or whether he pretended to have forgotten it in order to test the wisdom of his magicians. He probably had good reason to suspect them, and argued, that if they could not tell him his dream, they could not explain its meaning. At any rate he wanted to feel certain that he could depend upon their interpretation. They confess their inability to comply with such an unreasonable request, and declare that only God could disclose such a secret.

Did these men, like some of our modern impostors, pretend to be thought-readers? Perhaps they did, and if so, it was natural that the king should take this excellent opportunity of testing their skill. Then, convinced by their failure that he had found them out, he commanded them all to be killed.

But Daniel and his three friends were reckoned among the wise men of Babylon, and so were involved in the same sentence of death. But they prayed earnestly to God, and "the secret was revealed to Daniel in a night vision."

Daniel then reminds the king of his dream, and gives him the interpretation.

Nebuchadnezzar saw in his sleep a bright and terrible Image of a man. It consisted of different materials, dividing it into five parts. (1.) The head was of fine gold. (2.) The breast and arms were of silver. (3.) The belly and thighs were of brass. (4.) The legs were of iron. (5.) The feet and toes consisted partly of iron and partly of potter's clay.

While the king, in his dream, was still gazing upon the Image in terror, a Stone, taken out of a mountain without human aid, fell upon the feet and broke not only them but also the whole Image into pieces, which "became like the

chaff of the summer threshing floor, and the wind carried them away, that no place was found for them. Then the stone which smote the image became a great mountain, and filled the whole earth."

There can be no doubt whatever about the meaning of this symbol, because God revealed it to Daniel, and he explained it to the king. He is distinctly told that it symbolizes five successive conditions of worldly Empire, so far as it should have any connection with Daniel's people.

Starting from Babylon there were to be four universal Empires, after which the sovereignty of the world was never again to be in the hands of any one ruler, but held by many kings, who should continually inter-marry and yet never unite as before into one great Empire, until the Kingdom of God should come, destroy them all, and be established for ever.

Now to the believer in the reality of the prediction of the remote future this prophecy presents no difficulty whatever. We have the beginning and the ending absolutely fixed for us.

It begins with Babylon. "Thou art this head of gold." It ends with the Kingdom of God and the utter and final annihilation of all worldly sovereignty. When the Stone falls on the feet of the Image, it not only destroys these feet but all the rest of the Image—nothing remains. "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floor, and the wind carried them away that no place was found for them." (*Dan. ii, 35.*)

It is impossible to explain away the finality of this. No past event in the history of the world has looked the least like the fulfilment of it. The fulfilment, no doubt, commenced before the sovereignty of the world was divided. While the Fourth Empire was still in its glory, "the Stone

which the builders refused" appeared. The Kingdom of Christ was founded. He has not yet, however, "put down all rule and all authority and power." But "He must reign, till He hath put all things under His feet." (1 *Cor.* xv, 24.)

Let us, then, pause here and observe that Daniel predicts a state of things connected with Jerusalem and the Jews, his people, which should continue during the time when this Stone of Nebuchadnezzar's dream should be growing into a great mountain, during the time, that is, as explained to the prophet, in which the Kingdom of God should be spreading over the whole world. And thus we have the two following contemporaneous historical conceptions symbolized in these visions, and the meaning of the symbolism explained to us. And we see that the prophecies are in the course of fulfilment before our eyes.

I. "The abomination of desolation spoken of by Daniel the prophet," is still standing where it ought not. Jerusalem was encompassed with armies and destroyed, and its people have been scattered into all nations, while the city itself is trodden down by the Gentiles. Our Lord Himself tells us that this is the meaning of Daniel's prophecy. He also speaks of it as a desolation which is destined to continue for a very long time; he specifies how long. He tells us when it will end, namely, when "the times of the Gentiles are fulfilled."

Have we ever sufficiently considered the marvellous exactness of this picture of the future of Jerusalem and its people, predicted by Daniel and explained in fuller detail by Christ? Nothing which Daniel predicts about the wars of the kings of Syria and Egypt, or the profanation of the Sanctuary by Antiochus, can for a moment be compared with this in accuracy of detail.

When Daniel prophesied, and when five centuries later

our Lord explained and enlarged his prediction, who, except God, could have foreseen the condition of Jerusalem from A. D. 70, to the present day? Has it not been for more than eighteen centuries trodden down by the Gentiles? Is not the mosque of Omar even now "standing where it ought not," even as the Roman eagle stood there in earlier centuries? Has not the cry gone up during all these ages, "O God, the heathen are come into Thine inheritance: Thy holy temple have they defiled?" (*P's.* lxxix, 1.) Is not that cry still going up from that ruthlessly persecuted race, who can even now, more truly than during the exile in Babylon, say, "We are become an open shame to our enemies; a very scorn and derision unto them that are round about us. For they have devoured Jacob, and laid waste his dwelling-place." (*P's.* lxxix, 4, 7.)

But when they say, "Lord, how long wilt Thou be angry; shall Thy jealousy burn like fire for ever?" We can refer them for an answer to their own prophet. Until the Stone, cut out from the mountain without human aid, the Stone which their fathers refused, but which has become the Corner Stone of the Spiritual Temple, has crushed all worldly Empires and has become a great mountain filling the whole earth. We can refer them for a fuller answer to the words of Jesus, "Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles are fulfilled!" Or still more, to the inspired words of St. Paul, "Hath God cast off his people? God forbid. . . . Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come to the Gentiles . . . . God hath concluded them all in unbelief, that he might have mercy upon all." (*Rom.* xi, 1, 11, 32.)

II. But contemporaneous with this long desolation of Jerusalem is that other historical conception symbolized in the dream of the king of Babylon, the falling of that



Stone upon the feet of the Image, which is explained to mean the setting up of His Kingdom by the God of heaven; the planting and growth of that "mustard seed" "which is indeed the least of all seeds: but when it is grown is the greatest among herbs and becometh a tree." (*St. Matt.* xiii, 32.)

These two predictions are being fulfilled together. While Jerusalem is being trodden down by the Gentiles, and her people scattered in all nations, the Kingdom of God is growing, the times of the Gentiles are fulfilling. The Spiritual Temple, the Holy City, the Heavenly Jerusalem spreads more and more, although herself, in a figurative sense, trodden under foot by Gentiles, corrupted by the influx of the worldly and the wicked, and polluted by the spiritual fornication of her rulers and false brethren who worship the world more than they worship Christ. (Compare *Rev.* xi, 2, with *Rev.* xiii, 8.) And this state of things is to continue, not for ever, but "until the times of the Gentiles are fulfilled."

The great Christian Hierarchy, always the fiercest persecutor of the Jews, must not expect to escape the fate of apostate Israel of old. There is something terribly significant in the words "until the times of the Gentiles are fulfilled." And they bring to our minds the warning words of the great Apostle of the Gentiles: "Thou wilt say then, the branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he spare not thee. . . . Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." (*Rom.* xi, 19-32.)

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## LECTURE II.

We have seen that the beginning and ending of Daniel's first prophecy, his interpretation of the dream of Nebuchadnezzar, are fixed for us. It begins with the kingdom of Babylon, and ends with the final and complete destruction of all worldly sovereignty by the Kingdom of God.

It is not true, therefore, that his prophecies are clear up to the time of Antiochus, and less distinct afterwards. On the contrary, his prophecies still in course of fulfilment, predicting the desolation of Jerusalem from A.D. 70 until the Second Advent; and the long duration of a state of divided Empire in the Roman world, during which the Kingdom of God is growing, and Christ is putting His enemies under His feet, are much clearer and vastly more important than anything connected with Antiochus Epiphanes or the exploits of the Maccabees.

To prove this, we must show that Daniel's fourth Empire is Rome; for, if this is the true and obvious interpretation of his prophecies, they contain real predictions of a future quite remote from his day, whether the prophecies were written down, just as we have them now in the Book of Daniel, at the time of the return from the Babylonish exile, or in the age of the Maccabees.

The Roman Empire is symbolized in Chapter ii by the iron legs and feet of Nebuchadnezzar's Image. The prophet explains that the symbol signifies a state of divided sovereignty, continuing from the time of its division up to the very end, and he specially predicts the notorious historical fact that these sovereigns would continually intermarry, and yet never unite into one Empire as before. (ii, 43.)

Is it conceivable that any mere man should have made such a fortunate conjecture as this? Is it not notorious that the royal families of the divided Roman world have been for many centuries constantly and exclusively intermarrying, and yet, contrary to all previous experience from the fall of Babylon to that of ancient Rome, have never again been united under one supreme ruler?

Something of the kind certainly happened upon the death of Alexander the Great; but all his successors were absorbed one by one into the great body of the Roman Wild-beast, as symbolized in Chapter vii.

The vision of Chapter vii corresponds with and explains the dream of Nebuchadnezzar; and, like that of Chapter ii, it is described in the Aramæan language in order that the Babylonians might understand it, and might see how it interprets for them the dream of their great king.

The successive Empires of the world, connected with God's people, were revealed to the prophet in a dream, in the first year of Belshazzar, who is supposed to have reigned together with his father about seventeen years. Babylon, therefore, must have been still in its glory at this time. The end of its dominion, however, was drawing near, so that it was well that the Babylonians should be able to understand a prophecy so deeply interesting and so full of meaning to themselves.

Its fulfilment commences with the fall of Babylon, and terminates, like the dream of Nebuchadnezzar, in the annihilation of all worldly dominion.

The Prophet in his dream sees four great Wild-beasts rising up out of the sea; and, in the interpretation given to him, he is told that they are the symbols of four kingdoms which should succeed one another, corresponding, therefore, with the gold, the silver, the brass, and the iron of the image of Nebuchadnezzar.

The vision evidently embraces the whole period of time which was to elapse between the fall of Babylon, and the final and complete victory of Christ and His Saints.

The symbol of Babylon and its fall is thus given in vii, 4:—

“The first was like a lion and had eagle’s wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it.”

What a warning hint to Belshazzar and his subjects that their end was approaching! The meaning was so plain that no detailed interpretation was needed. It was enough for the revealing angel to say, “These great beasts, which are four, are four kings which shall arise out of the earth. But the saints of the Most High shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever.” (vii, 17, 18.)

But the symbol of the fourth Kingdom, referring to the remote future and expressing the culminating interest of the vision, required a much fuller interpretation.

This closing portion, therefore, of the prophet’s dream is given very fully and with much detail.

The fourth Empire is to be far more powerful and lasting than its predecessors. It is to be quite different from them and to subdue them all, and to continue, though in a divided state, until destroyed by the Son of Man coming in the clouds of heaven.

Here, then, we have the same sure ground for our interpretation as in the case of the great Image. The beginning and the end are fixed for us; we have only to explain the intervening portions of the prophecy.

It is not of much consequence to us how we understand the intermediate symbols. The Babylonians were interested in the first; and the Jews during the Persian and Mace-

donian periods were deeply concerned with the second and third ; the silver of the Image and the bear of this vision ; the brass of the Image and the leopard of this vision. But all our interest centres in Rome and the Second Advent and final victory of the Son of Man.

This fourth wild-beast corresponds with the legs and feet of the great Image, but adds some details.

It is described as having Ten Horns, corresponding with the ten toes of the Image, there explained to signify divided empire ; not predicting that there should be exactly ten sovereigns who would divide the dominion of the Roman world between them, but showing that the Empire of the world would be divided. No other number for divided dominion could have been consistently given, the fundamental vision being that of the image of a man.

The previous vision represents these possessors of the divided sovereignty, once held by Rome, as frequently intermarrying and yet never uniting into one kingdom.

But the prophet sees one, rising up among these ten, more powerful than the rest, and uprooting three of them. And the excessive wickedness of this ruler brings down the judgment of God upon the whole world. "I beheld then because of the voice of the great words which the horn spake. I beheld until the beast was slain, and his body destroyed and given to the burning flame . . . and I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven . . . and there was given him dominion, and glory, and a kingdom . . . his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed" (vii, 11, 14).

Two facts, then, render it impossible for any believer to regard this fourth kingdom as any other than Rome. Many attempts have been made to escape from the stringency of this evidence for the truth by identifying Daniel's fourth

kingdom with that of Alexander or his successors. But no ingenious manipulation of history or of the plain words of Daniel can render this identification even probable.

1. Daniel's fourth Empire is evidently the most enduring and the very last in the history of the world. But that of Alexander lasted only a few years, was then divided between less than ten, and these were soon absorbed by Rome, which, first united and then divided, has already lasted 2,000 years, and, as Daniel prophesies, will last until all worldly sovereignty is finally annihilated, until the Son of Man puts down "all rule and all authority and power" (1 *Cor.* xv, 24).

2. And, secondly, Our Saviour distinctly speaks of Daniel's most important prophecy as future in His day, identifying Himself with the predicted Son of Man Who was to come for judgment in the clouds of heaven.

But if any doubt still remains it must be removed by the corresponding vision of St. John. He, as all believers and unbelievers alike admit, represents Rome by the same symbol as that of Daniel's fourth kingdom.

And here it is interesting to observe how evidently Daniel and St. John look at Rome from two widely differing stand-points as regards time.

To Daniel Rome was future ; to St. John it was present. Observe, then, how the Omniscient Spirit, Who impressed these symbols upon the imaginations of the two prophets, adds details to the symbol of St. John in accordance with the standpoint of the Christian Seer.

The Spirit in Daniel is looking forward ; the same Spirit in St. John is looking back as well as forward. And, therefore, the standpoint of each prophet is clearly marked.

The fourth Beast of Daniel has three predecessors. The winged Lion of Babylon, the Bear of Medo-Persia, and the Leopard of Macedonia. Then his fourth Beast has no

name, but he subdues all his predecessors ; leaves them for a time some measure of national independence, and eventually absorbs them into his own body.

Consistently with his later standpoint, as looking back from Rome to Babylon, instead of looking forward from Babylon to Rome, St. John describes a Beast whose body is formed of the more important members of the Beasts of Daniel which preceded him, and he naturally reverses the order of the names of the former Beasts. In Daniel we have the Lion, the Bear, and the Leopard, and then the Beast who devours them all. In St. John the all-devouring Beast appears with the body of the Leopard, the paws of the Bear, and the mouth of the Lion. "The beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." (*Rev.* xiii, 2.)

Then, further, this Beast of St. John, the embodiment of all the Beasts of Daniel, is more clearly identified with Rome by the addition of seven heads, explained by the prophet to be a double sign, first, of seven successive phases of the world-power, and secondly, of the seven hills of the city then ruling the world. "Here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth. And there are seven kings : five are fallen, and one is, and the other is not yet come." (*Rev.* xvii, 9, 10.)

The divided state of the Roman world, up to the time immediately preceding the Second Advent, is also represented by ten horns springing out of the seventh head of the Beast.

The representative in St. John of the Little Horn of Daniel seems to be the Image of the Beast set up by another ecclesiastical power, less noticed in Daniel because his prophecies refer almost exclusively to the fortunes of his own people.

The fallen image of Imperial Rome was resuscitated by the Pope in the person of Charles the Great, in A.D. 800.

Ever since that time kings aiming at universal sovereignty have represented in their age the partially developed Little Horn of Daniel, being, like Antiochus of old, types of the final Antichrist, whose pride and wickedness shall eventually call down the judgment of God upon the Roman world, ending in the annihilation of all worldly rule, and the final and complete victory of the Son of Man, spoken of alike by Daniel and the Apostolic Seer. "I beheld then because of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed and given to the burning flame, and I saw one like the Son of Man come with the clouds of heaven . . . and there was given unto Him dominion and glory and a kingdom . . . which shall not pass away, and His kingdom that which shall not be destroyed." (*Dan.* vii, 11, 14.)

In like manner, in the Apocalypse, He Who is King of Kings and Lord of Lords comes crowned with many diadems, destroys the kings of the earth, the false prophet, and the Serpent, and takes His Kingdom and reigns for ever and ever. (*Rev.* xix—xxii).

And here again it is very important to observe that Daniel and St. John look upon the same powers of the world, not only from a very different standpoint as regards time, the one prophesying during the rule of Babylon and the other during that of Rome, but also with a very different purpose.

The Spirit reveals to Daniel that which is to be the condition of his own people, the Jews, and their persecution by the powers of the world. His visions are for the instruction and comfort of the Jews under their troubles. To St. John the Spirit predicts the condition of the Christian Church in the world.

To Daniel the angel says, "I am come to make thee understand what shall befall thy people in the latter days."



(*Dan.* x, 14.) To St. John it is said, "He that hath an ear, let him hear what the Spirit saith to the Churches." (*Rev.* ii, 29.)

Nearly all the commentators I have consulted have failed to observe this widely different point of view of the two seers. Moses Stuart, indeed, very strongly insists upon it; but then he considers that Daniel's outlook does not reach beyond the founding of the Christian Church or Kingdom of Christ at the First Advent.

But it is impossible so to limit Daniel's prophecies. He manifestly predicts the final and complete annihilation of all worldly sovereignty, the resurrection of the dead, and coming of the Son of Man in the clouds of heaven for the Judgment of the world. Besides which, as we have seen, Our Saviour applies his prophecy of the abomination of desolation to the state of Jerusalem and the dispersion of the Jews up to the very end of the dominion of the Gentiles: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (*St. Luke* xxi, 24), a prediction corresponding with that of Daniel: "When he shall have completed the dispersion of the holy people, all these things shall be finished." (*Dan.* xii, 7.)

Now the careful observance of this distinction between the prophecies of Daniel and St. John throws a flood of light upon the visions of the Hebrew prophet.

To both the prophets is given a symbol of the same great Roman world, first as a united Empire, then as an Empire divided into two parts, and then as that community of kings which Gibbon calls "the great republic of the West."

They both behold a Ten-horned Wild-beast rising up out of the troubled sea of nations. To both the prophets he is shown to be the enemy of God's people. But to St. John he appears as the corrupter and murderer of faithful Christians; to Daniel as the ruthless persecutor of the Jews.

Thus St. John writes : "It was given unto him to make war with the saints and to overcome them . . . and all that dwell upon the earth shall worship him, whose names are not written from the foundation of the world in the book of the Lamb that was slain." (*Rev.* xiii, 7, 8.) These saints are evidently faithful Christians, whether originally Jews or Gentiles.

But Daniel's people are the Jews, and so this is the comforting message which he delivers to them : "At that time shall Michael stand up, the great Prince which standeth for the children of thy people ; and there shall be a time of trouble, such as never was since there was a nation even to that same time ; and at that time thy people shall be delivered, every one that shall be found written in the book." (*Dan.* xii, 1.) And at that time, no doubt, the saying of St. Paul will be made good : "He hath concluded them all in unbelief that he may have mercy upon all." (*Rom.* xi, 32.)

And now, before proceeding further, let us see whether historians give us the same view of the dominion of Rome and its persecution of the Jews.

The Roman world is symbolised in Daniel's prophecy by the iron legs and feet of a great Image, and its divided condition by the toes of the feet, consisting partly of iron and partly of clay ; and in the prophecies of both Daniel and St. John by a great Wild-beast with Ten Horns. Does history explain this symbolism !

1. Freeman thus describes the origin, enduring dominion and central position of Rome in the history of the world :—

"The nations which have stood out foremost among all have been the Greeks, the Romans, and the Teutons, and among these it is the Romans who form the centre of the whole story. Rome alone founded a universal empire in

which all earlier history loses itself, and out of which all later history grew. That empire, at the time of its greatest extent, took in the whole of what was then the civilized world, that is to say, the countries round about the Mediterranean Sea, alike in Europe, Asia, and Africa. The Roman Empire was formed by gradually bringing under its dominion all the countries within those bounds which had already begun to have any history, those which we may call the states of the old world. And it was out of the breaking up of the great dominion of Rome that what we call the states of the new world, the kingdoms, and nations of modern Europe, gradually took their rise. (*Freeman's General Sketch*, p. 15.)

We cannot think that the writer of these words intended to interpret for us the visions of Daniel and St. John. But it would be difficult to invent a better symbol of this historical conception than that of St. John's Wild-beast embodying in himself the members of Daniel's symbols of previous kingdoms and then putting forth Ten Horns, the symbols of divided sovereignty.

2. Then, secondly, what does history tell us about the persecutions of the Jews?

It is notorious, as already observed, that Jerusalem has been in the hands of the Gentiles ever since A.D. 70, and is so now; that the Jews have been scattered over the whole world, from a date long before that time, and are in that condition still, despised, hated, and persecuted, wherever they have been.

But who have been their most constant and ruthless persecutors?

With deep shame we must confess; Christians and the rulers of the Christian Hierarchy.

This fact, I fear, is too commonly forgotten, but when we realise it, it sheds much light upon these visions of the Hebrew prophet.

What, then, does history tell us on this point? What treatment have the Jews received at the hands of the rulers and people of Christendom?

Those who wish full information on this painful subject should read Dr. Döllinger's "Studies in European History"; Essay IX on "The Jews in Europe."

"The fate of the Jewish people," he writes, "is perhaps the most moving drama in the history of the world." Although the Romans destroyed Jerusalem, and put down frequent insurrections of the Jews under false Christs with a strong hand, their condition under heathen Rome was not much worse than that of many other subject people. At any rate they were not persecuted by the heathens as they were afterwards by Christians. "They were, upon the whole, rather protected and favoured than oppressed by the Emperors; their elders even enjoyed particular privileges."

They were persecuted, indeed, but not with the open sanction of the ruling powers. "Enemies of Gods and men! So rang the cry of the heathen populace against a nation whose springs of action were incomprehensible. About the time of the Conquest of Judæa the Jews were not infrequently sacrificed by thousands to the fury of the heathen populace."

Professor Ramsay also writes thus: "The imperial policy was, from the time of Julius Cæsar onwards, almost invariably favourable to the Jews." They were often the objects of general hatred; "but so far from yielding to the popular feeling in this case, the imperial policy protected the Jews on many occasions from popular dislike." "With the Jews it was found possible to separate their religion from their organization. The destruction of the temple, indeed, had to be completed under Hadrian by the destruction of Jerusalem, and the foundation of a new Roman city there. But to a great extent after 70, and

completely after 134, the Jews accepted the situation assigned them by the state—religious toleration on condition of acquiescence in the unity of the Roman Empire.” (“The Church in the Roman Empire,” pp. 19, 354, 355.)

It is true, indeed, and was to be expected that the Jews, when persecuted, should often retaliate with ferocity when they had an opportunity. “Jewish fanaticism was bitter and bloody in its reprisals on the heathen . . . but assuredly the hand of Edom pressed hard upon Israel when it exchanged the eagle of the Roman Legions for the Labarum and its cross. . . Then the Emperors on the one side and the Rabbis on the other began between them to compose the pages, stained with tears and blood, which make up the Jewish Chronicle in the West. . . In that long and most miserable contest, which we read with shame and remorse even at the distance of centuries, he that took the sword wielded it blindly; but the revolted Jew, living in the midst of a great multitude which was too strong for him, and always in the end suffering defeat, fell at length into despair. His fanaticism did not abandon him; it became a dumb and secret passion, lying deep in his breast; or it whispered and moaned in Hebrew Strophes, the saddest ever breathed by human lips, when the doors were closed and no informers were lurking within to carry the matter.” (*Quarterly Review*, Jan., 1893, pp. 117, 118.)

It is pleasant to think that the early Christians treated the Jews in accordance with the spirit of Christianity. “The primitive Churches remained faithful in this matter to the example and word of their Master and to the teaching of the Apostles. . . The wisest and the most esteemed amongst the fathers of the Church taught that the Jews are brethren who have temporarily gone astray, but will sooner or later return to their Father’s House. . . They are and will ever remain our brethren, who will in due time be

united to us whenever we, through our faith and life, shall have roused them to emulation with us."

It is sad to read what Dr. Döllinger then goes on to say: "These sentiments of the older Church were obliterated, however, when Christianity became the religion of the state in Rome. . . Ambrose pronounced the burning of a synagogue in Rome to be a deed well pleasing to God. . . The Christian Emperors had made no essential alteration in their legislation concerning the rights and privileges of the Jews until Theodosius II, in the year 439, excluded them from all offices, even municipal . . . and . . . this may be regarded as an indication of their position in the Eastern Roman Empire as well as in Europe."

From this time onward the condition of this afflicted people became, century after century, worse and worse. A few instances of the way in which they were treated may be mentioned.

"When the hosts of the Crusaders set out for the war against the Mohammedans in Asia, they first murdered the Jews in their homes and plundered their houses. The establishment of the Kingdom of Jerusalem was inaugurated by the burning of the Jewish inhabitants together with their synagogues. These were the acts of fanatical, undisciplined bands. Yet by princes also and by people, by priests and laymen, it was only natural that the decisions of Popes and Councils should be taken as the standard for the behaviour of Christians towards Jews."

"Kings and nobles everywhere set the example of lawless oppression, ill-treatment, and robbery of Jews, and no instance is to be found of the Popes rebuking their proceedings, or interfering to take the part of the oppressed. On the contrary, when Philip Augustus despoiled and banished the French Jews, Celestine III pronounced that he had acted out of godly zeal. So when an ecclesiastical

prince, to make sure of his ground, petitioned the Pope for permission to exile the Jews, it was willingly accorded."

Such for many ages was the conduct of the so-called infallible Church, and its Popes and Councils!

There must have been individuals who had more Christian feeling towards these outcasts; and yet even in the heart, which beat beneath "the saintly monarch's mailed breast," there was little pity for them. "Even Louis IX, equally convinced that . . . all Jews in the land were his bond-servants, forced them several times to ransom themselves, and, when he thought he had extorted sufficient from them, banished them from the kingdom and confiscated what they still possessed."

It is deeply humiliating to have to record that not only the heathen Romans but even the Mohammedans treated the Jews far better than the Christians did from the fourth or fifth century to the time of the Reformation, and even beyond that time, and in some countries up to the present day.

Individual Popes, here and there, in the earlier centuries, notably Gregory the Great, showed a more merciful spirit; but in the ninth century, "an exceedingly hostile tone had in Rome already taken the place of the old clemency."

"Foremost in heightening the severity of the already merciless legislation directed by the Church against the Jews was Eugene IV. . . . It is a matter of astonishment, if all the regulations were strictly enforced, how these people could have carried on their wretched existence."

The whole Hierarchy was involved in this sin, for "where Popes failed to interfere, the Councils of the various countries made amends for the omission."

"Thomas Aquinas, whose teaching was received by the whole Roman Church as unassailable, pronounced that since the race was condemned to perpetual bondage, princes

could dispose of the possessions of the Jews just as they would of their own. . . . A long list of canonical writers maintained, upon the same ground, the right of princes and governors to seize upon the sons and daughters of Jews, and have them baptized by force."

Such has been the infallible Church of many centuries! Such is the orthodox Russian Church apparently at the present day! Well may the World-power, worshipped by such a Church, be symbolized by a many-horned and all-devouring Wild-beast, the ruthless persecutor of Daniel's people.

We might have suspected Mahomet and the Mahomedan power to be prefigured by the Little Horn of Daniel. But history tells us that the Mahomedans have been far more merciful and tolerant in their treatment of the Jews than the rulers of Christendom in Church and State.

"Cardinal Jacob de Vitry, who was well acquainted with the East, observes about the year 1244, that amongst the Mahomedans the Jews were enabled to carry on certain occupations, although of the lowest and most despised kind; but that amongst the Christians they lived by putting money out at interest. This cannot but force us to reflect of what benefit it would have been to the world, both Christian and Jewish, if a Cardinal or Pope in those days could have taken to heart this contrast between the Jews under the Koran and the Jews under the Cross, and have drawn the practical conclusion, which is obvious. In the same way the Jews were debarred, as a rule, from the medical profession, although in Mohammedan countries it was in the art of medicine that they attained to great renown. But Councils had forbidden the sick, under pain of excommunication, to receive remedies from a Jewish physician."

"Under the Moorish Government in Spain the lot of



this persecuted, tormented people was more tolerable than in any Christian country."

A traveller among the Moors in North Africa, in the sixteenth century, writes thus to a friend: "At a little distance is the Jewish town, surrounded by its own walls, containing eight or nine synagogues, and about four thousand inhabitants, most of them well educated, and paying tribute to the Arab sovereign." . . . "I am here," he writes, "in the midst of Jews. . . They know nothing of us, except that we burn them alive. How foolish and cruel we are! Would it not be much better to refute their errors by reasoning and learning, than to burn both them and their books, which they would be themselves the first to destroy when once we had made them into sincere Christians." He means not their Bible, but their Talmud and Traditions. (*Quarterly Review*, January, 1893, p. 164.)

And here we see why it was that the Jews in Christian countries were compelled to live by usury. It was not so at first, but they were driven to this because they were debarred from every other means of living. In early times, as a matter of principle, every Jew was taught some useful trade by which, if necessity should arise, he might be able to earn his bread. As a necessary consequence of their being compelled to deal in money they became the creditors of Christians, and were often persecuted and plundered by them for that reason.

A theory, too, was started in the middle ages that all taking of interest for loans was sinful. Our Saviour's words in *St. Luke* vi, 35, "lend, hoping for nothing again" have no reference to the taking of interest on loans, and are more correctly translated from the Greek in the Revised Version, "Lend, never despairing, or despairing of no man." But "Popes and councils, relying upon the Latin and incorrect translation of our Lord's words . . . had since the end

of the eighth century unanimously and with increasing vehemence condemned and threatened with the punishments of the Church anyone who should lend capital at interest in whatever form. In the early Church only ecclesiastics had been forbidden to receive interest, but with the growing influence of the papal chair the prohibition was extended to laymen. . . . All trade and commerce were by this means intolerably shackled." "In this way the Church had placed herself in opposition to natural laws, to the exigencies of civil life, and to the general intercourse of mankind. . . ." But everyone wanted money, "and since money-lending was strictly forbidden to Christians, and could only be carried on by them under course of many formalities and in roundabout ways, the Jews who were debarred from all other lines of industry and situations in life here stepped in."

It is not difficult to see how this strange misinterpretation of Scripture by the *infallible* Church affected the position of the Jews, and led to their debtors becoming, as in Russia in the present day, their most unrelenting and interested persecutors.

We dare not hope that this sin of Christians, persisted in even now in some countries, will not bring down upon Christendom a terrible punishment. Let us, therefore, close this part of our subject with the words of the Greek Bishop of Zante, recorded in the *Times* of November 2nd, 1892:—

"The persecution directed against the Jewish people is such a great sin that it will never obtain the pardon of the Almighty. The founders of Christendom issued forth from the Jews, and now this race is scorned and oppressed. It is one of the first and most important peoples in the world. What profound injustice characterises the persecution of the Jewish people, who are guilty of no other crime than that of remaining true to the faith of their forefathers? It is to them that we owe the true knowledge of the Divinity, the

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sense of justice, the love of our neighbours, the sanctity of family ties, and the respect for the Holy Scriptures. And for all this are we to reward them with bitter feeling? Are we to acknowledge the countless benefits we have received through them by shedding their blood? In future I and my pious brethren will be animated but by one hope, namely, that we may be grateful to the Creator for preserving this much persecuted people in order that it may share the blessings of the human race."

Those who wish to go more deeply into this painful subject will do well to read "The history of the Jews from the earliest times to the present day," by Professor H. Graetz.

But enough has been said in the above extracts from Dr. Döllinger's ninth essay to make us feel, in the words of the reviewer of Professor Graetz work, that "since the world began, there never was a tragedy at once so grand and so pitiable." (*Quarterly Review*, January, 1893.)

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## LECTURE III.

We have seen that history has fixed for us the beginning and the end, the meaning of the first and last symbols of the two fundamental prophecies of Daniel; the Image of Nebuchadnezzar's dream, and the vision of the four Wild-beasts of chapter vii.

Daniel's fourth kingdom must be that of Rome and the kingdoms of the divided Roman world, for the Spirit explains to him that it is to endure until all worldly sovereignty is annihilated by the Son of Man coming in the clouds of heaven; and the history of twenty centuries interprets for us his prediction.

This being determined it matters little how we understand the intermediate symbols. But if Rome is the fourth kingdom connected with Daniel's people, then the Medo-Persian must be the second, and the Macedonian the third.

The Medo-Persian empire, therefore, is symbolized by the silver of the Image and by the bear of chapter vii; and the Macedonian by the brass of the Image and the four-headed four-winged leopard of the vision of Daniel.

But these intermediate Empires, though of little consequence to us, had a very important part to play, as regards the Jews, between the age of Daniel and the final establishment of the Roman Power. They are, therefore, dealt with in more detail in chapter viii.

This vision was given in the third year of Belshazzar, when the kingdom of Babylon was as yet undisturbed by the insurrection of its Median and Persian provinces, and had fourteen years of undisputed dominion before it. But it is written in Hebrew, because it was of less interest to the Babylonians, dealing as it does with two Empires not then existing.

The Medes, we know, were two centuries before under the rule of Assyria, for the Assyrian king deported the ten tribes of Israel to the cities of the Medes. And the statement that Daniel was in the neighbouring province of Elam when he saw this vision, and had business to transact there for the king, would seem to prove that the dominion of Babylon must have been equally extensive. He is no longer Prime Minister of the King of Babylon, but is employed by him in some office in a distant province.

This may account for Belshazzar's ignorance of him about fourteen years after. At that time he seems to have been living in Babylon as a very old man in comparative obscurity. And he was brought into notice again, when he read the writing on the wall, and was consequently placed in a high position under Darius the Mede.

He was in Elam, then, when he saw the vision recorded in chapter viii, and there is no doubt about the meaning of the symbols because they are explained to him.

The Medo-Persian Empire is symbolized by a Ram with two Horns. Horns are always the symbols of power, and these two Horns, he is told, stand for "the Kings of Media and Persia." The Horn which comes up second is higher than the first, indicating the superiority of Persia over Media. His power spreads "Westward, and Northward, and Southward."

Then the Macedonian conquests are very graphically represented by the sudden, rapid, and violent approach of a rough Goat. The conspicuous Horn of this creature stands for Alexander the Great; and the subsequent division of his kingdom "to the four winds," and the possession of his divided Empire by his Generals, and not by his children, is thus described: "The great horn that is between his eyes is the first king. Now, that being broken, whereas four stood up for it, four kingdoms shall stand up out of the

nation, but not in his power." That is, not with dominion equal to his, or not being his lineal descendants.

We need not look for exactly four kingdoms among the successors of Alexander, any more than we look for exactly ten possessors of the divided Roman world. The number four is mentioned in allusion to the expression several times employed "toward the four winds" (viii, 8, and xi, 4). The kingdom of Alexander, while at the height of its strength, is "broken, and in its place came up four notable horns toward the four winds."

Out of one of these four that Power arises which all critics, believers and unbelievers alike, admit to represent the Syrian kingdom of Antiochus Epiphanes. It is very important to observe that this conspicuous enemy of Daniel's people is symbolized by a Little Horn coming forth *out of* one of these four kingdoms.

In chapter vii we read of a Little Horn rising up *among* the Ten Horns of the fourth Beast, and not *out of* one of them. And then in chapter xi we read of a great persecuting Power who must be identified with one or both of these.

Our success, therefore, in interpreting the prophecy mainly depends on our being able to show in what points these three predictions resemble each other, and in what points they differ.

The critics, who consider that the book of Daniel was written after the death of Antiochus Epiphanes in the second century before Christ and by an after-prophet, assuming the name of Daniel and pretending to predict that which he was really describing in symbolical language, interpret the Little Horn of chapter vii, the Little Horn of chapter viii, and the persecuting King of the North of chapter xi, as all three alike symbolizing the Macedonian King of Syria.

We must first, therefore, examine very carefully the two predictions of chapters vii and viii, which both describe a persecuting, God-opposing Power, under the symbol of a Little Horn, and see whether it is possible that they both refer to Antiochus; or whether details are mentioned concerning them which clearly distinguish them from one another.

Now when we look closely into the matter we find that both prophecies agree in one point and in one only, namely, in the fact that they both describe a blasphemous, persecuting, and God-opposing Power under the symbol of a Little Horn. In all other respects they hopelessly differ from one another.

1. They assign to the Power a different origin.

The Little Horn of chapter vii rises up *among* and not *out of* the *ten* kingdoms which divide between them the dominion of the fourth or Roman kingdom.

The Little Horn of chapter viii comes forth *out of one of* the *four* kingdoms into which Alexander's Empire, just when it had become strong, being suddenly broken, was divided "to the four winds."

Thus the origin of the first is from one of *ten* kingdoms; the origin of the second is from one of *four*.

2. Then they assign to the Power a very different end.

The Little Horn of chapter vii continues up to the very Day of Judgment. His blasphemous words and persecution of the Saints, towards the end of his time, call down upon him and upon the whole world the judgment of God and the final annihilation of all worldly sovereignty, ending in the establishment of the Eternal Kingdom of the Son of Man, coming in the clouds of heaven.

The description given of his end is too plain to be misunderstood. "I beheld then because of the voice of the great words which the Horn spake: I beheld even until the

beast was slain, and his body was destroyed, and given to the burning flame." (*Dan.* vii, 11.) And the interpretation is thus given: "He shall speak great words against the Most High, and shall wear out the Saints of the Most High . . . but the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him." (*Dan.* vii. 25-27.)

Very different is the end of the Little Horn of chapter viii. Of him it is merely said, while he is standing up against the Prince of princes, that "He shall be broken without hand;" that is, shall die without human action; a fact strictly true of Antiochus Epiphanes, who died a natural death after an infamous reign of about eleven years. And not a word is added as to that which is to follow after his death. It is merely stated that a time would come when the sanctuary, which he had polluted, should be finally cleansed.

3. Then the Little Horn of chapter vii, not only rises up among ten contemporaneous kings, but is "more stout than his fellows," and plucks up three of these ten kingdoms by the roots. Towards the end also he becomes the dominant and supreme Power among them, their leader in the great final rebellion of the world against God, and the persecutor of His people.

The Little Horn of chapter viii, on the other hand, has nothing to do with three out of ten powers. He stands up and acts alone as a single power, a circumstance connected with him which we shall see more clearly when we come to the vision of chapter xi.

4. Although both of these Little Horns oppose and blaspheme God and persecute His people, the effects of their



misconduct are represented as continuing during widely different periods of time.

The vision of chapter viii is connected with a period of time symbolized by 2300 days ; but that of chapter vii with a period symbolized by "A time, times, and an half," an expression signifying three years and an half, and elsewhere explained as signifying 1290 days. This is clear from a comparison of *Daniel* xii, 7, with xii, 11. The question is asked, "How long shall it be to the end of these wonders?" The answer is, "For a time, times and an half." But in xii, 11, it is said that the desolation is to last for "a thousand two hundred and ninety days." In the Revelation of St. John we have the same expression "a time, times and an half," shown to mean three years and an half from being identified with forty-two months and 1260 days. We shall see further on why Daniel speaks of 1290 days and St. John of 1260. For the present it will be sufficient to observe that, whatever may be the meaning of these enigmatical numbers, they show at any rate that the Little Horns of chapter vii and viii cannot symbolize the same Power, being connected with such widely different numbers. I hope to show in the course of these lectures that the Little Horn of chapter viii refers to Antiochus Epiphanes, but that of chapter vii to a power rising up at a very much later date in the history of the world, and continuing until destroyed by the coming of the Son of Man.

We must now face the hardest problem in the book, the interpretation of the last three chapters. We must try to ascertain how far the persecuting King of the North resembles the Little Horns of chapters vii and viii, and how far he differs from them.

And here again our safest guides will be the evident beginning and end of the whole vision. If we can determine these, the interpretation of that which intervenes will be less important, and may be left in much uncertainty.

The beginning of the vision is explained to the prophet, so that there can be no doubt about its meaning. It begins with the third year of Cyrus, and so is the latest of Daniel's visions. It differs from those of chapters ii, vii, and viii, in that it was given by an Angel, when, like St. John, the prophet was in a dream or trance and heard spoken words predicting the future without the intervention of symbols. Instead of symbols, historical persons and events of the nearer future typify and pre-figure those of the more remote.

Why do we say this? Because the vision manifestly extends to the Day of Judgment; to the time when the dispersion of Daniel's people shall be over, when they are to be delivered out of their troubles, and the troubles of the closing ages of the world; "Every one that shall be found written in the book"; when "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (*Dan.* xii, 1-3.)

This vision, then, starts from Cyrus, and ends with the resurrection of the dead. How is it with the earlier visions?

Chapter ii, the Image of Nebuchadnezzar's dream, starts from Babylon, and ends with the annihilation of all worldly sovereignty, and the final glory of the Kingdom of Christ.

Chapter vii starts from the fall of Babylon, and extends to the same destruction of all earthly dominion by the Advent of the Son of Man.

But chapter viii begins with the founding of the Medo-Persian Empire, and ends with the death of Antiochus.

And now in chapters x, xi, and xii, we have a vision, which begins with Cyrus, and ends with the resurrection of the dead.

For what purpose was this vision given? Evidently for the consolation of Daniel's people, the Jews, and for the support of their faith in the midst of the fearful troubles which they were to pass through before the end; during the long ages of their dispersion; during those "times of the Gentiles," of which our Saviour spoke with special reference to these prophecies of Daniel.

The people for whose sake the vision was given were the Jews, and it refers to a vast period of time. This is certain from the plain words of the Angel: "Now I am come to make thee understand what shall befall *thy people* in the latter days; for yet the vision is for many days." (*Dan. x, 14.*)

The full meaning of the vision was not to be known either by the prophet or by anyone else until the end should be drawing near, that is, until history should gradually disclose its significance. "I heard," he says, "but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way Daniel; for the words are closed up and sealed till the time of the end." (*Dan. xii, 8, 9.*)

There is no presumption, then, in saying that we may hope to understand these visions better than the prophet who saw and recorded them, for the following reasons:—

1. We look upon them with the past history of twenty-five centuries before us.

2. We have in our hands the prophecies of St. John, by whom the sealed book of ancient prophecy was unsealed, and who received from an Angel "the Revelation of Jesus Christ, which God gave unto him to show unto his servants" that which was to come to pass.

The Revelation, indeed, was given for the support of the faith of Christians under persecutions; and the prophecies of Daniel chiefly, if not exclusively, for the consolation and

encouragement of the Jews from the age of Antiochus to the end of their dispersion and of "the times of the Gentiles," that is, of Gentile dominion. But the Apocalypse throws much light upon the visions of the Hebrew Seer. And we shall see, by-and-by, how clearly the connection between them is pointed out by the enigmatical periods of time mentioned by Daniel and St. John.

Knowing, then, the beginning and the end of this, the last of Daniel's visions, and having the advantage of looking back over a panorama of history embracing twenty-five centuries, let us see what we can make of the predictions of chapter xi.

There can be no question that Xerxes, the rich king of Persia, who provoked Greece by his invasion, is pointed out in verse two. "Behold, there shall stand up yet three kings of Persia, and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia."

Now we need not think it strange that the names Persia and Grecia should be here mentioned by the Angel. The vision was given in the third year of Cyrus, king of Persia, about B.C. 534, and at this time Greece was by no means an unknown country.

No allusion is made to any of the successors of Xerxes on the throne of Persia, but the short-lived but vast Empire of Alexander is then predicted. "A mighty king shall stand up, that shall rule with great dominion, and do according to his will." (*Dan. xi, 3.*)

Then just when Alexander's Empire had reached the summit of power, had created a new era in the history of the world, and stamped a character upon the nations which has never since been entirely effaced, his kingdom was broken up "to the four winds" and divided between his generals, called his successors. And this too was predicted by the words :

“When he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds, but not to his posterity.” (*Dan. xi, 4.*)

The vision now becomes less distinct as referring to events more distant from the Seer's age and standpoint. It is not now, as we should expect from an after-prophet who had not hesitated to mention Persia and Grecia by name, the kings of Syria and the kings of Egypt, the Seleucidæ and the Ptolemies, whose doings are predicted; but we have the more indistinct terms, the kings of the North and the kings of the South.

Modern critics sometimes assume that he whom they call the second Isaiah must have lived about the time of the restoration, because he mentions Cyrus by name. Why then does not the supposed Pseudo-Daniel, living about B.C. 164, mention by name so conspicuous a king as Antiochus; or at any rate adopt some title more clear and explicit than “the king of the North?” He mentions by name the kingdoms of Persia and Grecia. Why not those of Syria and Egypt, if not Antiochus? And still further, why does he utter a great many detailed predictions which were not at all fulfilled by Antiochus? And why is there no mention of any of the names of the Maccabæan Warriors, whose work was not very unlike that of Cyrus?

After the prediction of the fact that Alexander's Kingdom was to be divided to the four winds, no mention is made of any of his successors, except the kings of the North and the kings of the South. The reason is that the Jews were to have no connection with any others. Judæa and Jerusalem became for a long time a bone of contention between these two kings.

We have a prediction of the doings of these two rival sovereigns during a period of about 148 years; that is, from the founding of the kingdom of the North, the era of the

Seleucidæ, B.C. 312, unto the death of Antiochus Epiphanes, about B.C. 164.

Thus the founding of the kingdom of Egypt is mentioned first: "The king of the South shall be strong." (*Dan. xi, 5a.*) Then the more powerful kingdom of Syria: "And one of his princes, that is, one of Alexander's generals. And he, that is, this other general, shall be stronger than he, that is, than the former already mentioned, and shall have dominion: his dominion shall be a great dominion." (*Dan. xi, 5b.*)

The historical fact here predicted is that the king of Syria should be on the whole more powerful than the king of Egypt.

Then from verse 6 to 19 we read of a constant struggle between these two rival Powers, and the mention of some attempts at union. This we know from history to have been the case. But to identify the few incidents selected out of the vast number which must have occurred in a period of more than a century, and indistinctly mentioned for this purpose, seems an impossible task, although it has been attempted by some.

But when we come to verse 20 there seems to be little doubt that the "raiser of taxes" is the immediate predecessor of Antiochus, and the "vile person" of verse 21 is that infamous ruler. And so we may, without hesitation, identify him with the Little Horn of chapter viii.

These two historical facts are predicted in general terms—first, that the Macedonian kingdom of Egypt, the kingdom of the Ptolemies, would be great; but secondly that the kingdom of Syria, the kingdom of the Seleucidæ, would be greater. What does the historian say of this Northern Kingdom?

"The kingdom of Syria was not confined to that country alone, but also comprehended those vast and fertile provinces of Upper Asia, which formed the Persian Empire, being in

its full extent bounded by the Mediterranean on the one side, and the river Indus on the other." (Univ. Hist., vol. viii, page 107.)

The kingdom of Egypt was much less extensive, though powerful; and Palestine and Cœle-Syria were sometimes under the Ptolemies and at others under the Seleucidæ.

Then the interest of the vision centres in the kingdom of Syria rather than in that of Egypt, because the prominent figure is Antiochus Epiphanes, the fiercest persecutor of the Jews. And so we may pass over, as of little interest to us, the intimations of a long struggle between Egypt and Syria from B.C. 312 to 175, the date of the accession of Antiochus Epiphanes to the throne of Syria.

He succeeded his deceased brother, Seleucus Philopater, who had been literally a collector of taxes, having been obliged to pay the Romans a thousand talents annually for twelve years, as one of the terms of the treaty made between Antiochus the Great, his father, and the Romans after the battle of Magnesia.

Seleucus was poisoned in the twelfth year of his reign, and was succeeded by his brother Antiochus, rightly called a vile or contemptible person.

Assuming the title of Epiphanes, the illustrious, he soon merited by his extraordinary conduct the title of Epimanes, the mad man, given him by others in derision. He is thus described by Mahaffy:—

“Born in 221 B.C., at the opening of his father’s reign, he had seen the rise and fall of the kingdom under Antiochus the Great, and was thirty-one years old when the terms of peace sent him to Rome. Thus he was forty-five years old when he succeeded, of an age and experience from which we might have expected a steady reign; but Polybius, who has described the extraordinary feasts and pageants he gave, apparently in imitation of Alexandrian and Roman pro-

cessions, gives us plainly to understand that along with high and brilliant qualities there was a vein of madness in the King. . . . In *Josephus* and in the *Book of Maccabees* he is painted as a brutal tyrant, profaning the temple of the Jews, and causing wanton and ruthless bloodshed. Both pictures are doubtless true, and are interesting, as they give us some knowledge of the last real king of Syria." (Mahaffy, *Story of the Nations*, page 296.)

Thus, from xi, 21 to the end of the chapter, we have a prediction of the doings of Antiochus Epiphanes.

But here our modern critics meet with a very serious difficulty. All the latter part of the description of this persecuting, blaspheming, God-opposing Power cannot on any theory be attributed to this Syrian king, who reigned eleven years and then died a natural death.

He did not "exalt himself and magnify himself above every god." Quite the reverse. "In two great things," say two heathen historians, "His was a truly royal mind, in gifts to cities and worship of the gods"; and, although, like other blasphemers, "He spake marvellous things against the God of Gods;" even shortly before his death the following is written concerning him: "At Antioch, too, having promised a magnificent temple of the Capitoline Jupiter. . . . he did not complete it, because his reign was very short."

It cannot be said, therefore, that "he did not regard the God of his fathers," or that "he honoured a God that his fathers knew not." Nor is it at all true of Antiochus, that he came to his end with none to help him, at a time when he had "planted the tabernacle of his palace between the seas, in the glorious holy mountain," for his end was very different; Having failed in an attempt to plunder a temple at Elymais he went to Ecbatana in Media. Hearing there of the defeat of his armies by the Jews, he set out with the determination to destroy the whole race. On the road he



fell from his chariot, and died after great suffering ; as we have seen his end described in chapter viii, being “broken without hand ;” dying, that is, without human agency.

But all this, which creates an insuperable difficulty to critics who want to prove that a Pseudo-Daniel is describing as prophecy the events of his own day, and who are, therefore, bound to show that the description exactly suits Antiochus and his end ; is no difficulty whatever to us who believe in the reality of the prediction by the inspired prophets of the remote future.

It is one of the many and differing modes of prediction to give to the type attributes, which can properly belong only to the great future antitype. In the present instance, instead of a symbol, such as a Wild-beast and his Little Horn, we have an historical character of the nearer future described by the Angel speaking to the prophet in language suitable only to a God-opposing Power, who should rise up at a more remote period of the world’s history. And, therefore, this description of Antiochus Epiphanes must be studied and interpreted by the light shed upon it by the previous visions of Daniel, and by the visions of the Apocalypse, and the descriptions of Antichrist which we have in the New Testament.

Antiochus Epiphanes was the Little Horn of chapter viii. But there was another Little Horn mentioned in chapter vii, and clearly distinguished from him, as we have seen, by many signs, and evidently destined to appear in a much later age. And when we turn to the New Testament we find predictions of the appearance, towards the end, of such a Power corresponding with the latter part of the description here given of Antiochus, the King of the North.

St. Paul speaks of him as the off-spring of a great falling away from the Christian faith. The Thessalonian converts had been led from a misunderstanding of some of the

Apostle's words to expect that the Second Advent was close at hand. He, therefore, warned them that they must not expect Christ to come again until the great predicted Antichrist has been revealed. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped. (2 *Thess.* ii, 3-4.)

This great Apostasy, St. Paul elsewhere tells us, had been expressly revealed by the Spirit. "Now the Spirit speaketh expressly, that in the latter days some shall depart from the faith." (1 *Tim.* iv, 1.)

Some suppose that the Apostle is here alluding to these spoken words of the Angel addressed to Daniel in this his last vision. This seems not improbable, or it may be that the Spirit spoke plainly to St. Paul, revealing to him and predicting by his mouth the coming of the great Apostasy and the impious leader of it, symbolized in *Dan.*, chap. vii, by the Little Horn of the Ten-horned Wild-beast, and of whom Antiochus was the historical type, the great persecuting King of the North.

It is certain, then, that this last prophecy of Daniel, in which the Angel predicts the doings of a great God-opposing Power, cannot have been *exhausted* by Antiochus Epiphanes for the following reasons:—

1. The Angel attributes to him a character and actions which were not those of Antiochus.

2. The prophecy refers to a time very remote from the age of Antiochus, though its fulfilment commenced in him. For this impious King of the North is found persecuting Daniel's people, the Jews, and fighting against God up to the time of the resurrection of the dead.

3. Much of the description corresponds exactly with that

of St. Paul's Man of Sin or Lawless one and the Wild-beast of the Revelation of St. John.

But here let us avoid the pitfall of many commentators who would lay their finger on the point in the Angel's description of this God-opposing Power when he passes abruptly from the Syrian King to a great King of the North in the last age of the world.

This is not the method of inspired prophecy. The Angel's description is continuous and unbroken. But it is the description of the God-opposing World-power from the age of Antiochus to the eve of the Day of Judgment.

We have, in fact, in these last chapters, that which we may well compare to a dissolving view.

The Spirit of omniscience, looking over a panorama of twenty-five centuries, and we know not how many more, exhibits a great picture to the eyes of the Seer's imagination.

The figures of great rulers rise up and fall in succession; the images of Empire melt into one another as the prophet gazes upon them.

First he beholds Xerxes; behind him, Alexander; then the Ptolemies of Egypt, and the Seleucidæ of Syria. Epiphanes, practically the last king of Syria, stands out in bold outline for a time, persecuting God's people and profaning His Sanctuary. But he too fades away into mighty Rome, drunken with the blood of Saints from the beginning to the end of her history; removed only at the end of the picture to disclose in all his hideous greatness "that Lawless One, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." (2 *Thess.* ii, 8.)

That Antiochus was practically the last king of Syria is stated by Mahaffy. Speaking of the way in which the Romans stopped him in the midst of his victories in Egypt, evidently alluded to in *Dan.* xi, 30, "The ships of Chittim

shall come against him," this historian writes, "He knew the Romans well ; no doubt he knew Popilius personally, and he saw that his day was come. He gave up his war, and returned through Jerusalem to his capital. Here then was the climax of Roman interference. The threat of an envoy was sufficient to close the last Syrian war and stay the conqueror when on the eve of completing his conquest. Thus the Empire of Alexander passed under Roman sway. We have indeed lists of Syrian and Egyptian kings, reaching down to the time when Pompey and Cæsar respectively made the final settlement of these kingdoms, and abolished the existing sovereigns ; but this long list is merely a succession of names. They have neither influence upon the world, nor power in their own country." (*Story of the Nations*, page 298.)

Well, then, may the figure of Antiochus fade away from the prophet's view, and give place to the stronger and more enduring Image of Mighty, Eternal Rome, herself to be removed for that great King of the North, the last and ruthless persecutor of his people.

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## LECTURE IV.

We must now examine the notices of time mentioned by Daniel, and compare them with those of the Apocalypse.

These are not given to enable us to predict the time of the end; those "times and seasons" which "The Father hath kept in his own hands." And the many rash attempts which have been made to apply them to this purpose have naturally created in the minds of some Christians a prejudice against all endeavours to interpret them.

But the unwise use which has been made of that which is called the year-day system is no proof of the unsoundness of that principle of interpretation in itself.

The principle is this, that, where a single Beast or Person is used to symbolize a state of things embracing a very long period of time, a symbol is also used to represent the period of time during which it continues. An Empire or a Dynasty might naturally be described as continuing for a great number of years. But a single Wild-beast or a single conspicuous ruler could not be spoken of as lasting for hundreds or thousands of years. The imagery of the prophecy is, therefore, consistent throughout. The Empire or Dynasty is symbolized by one Beast or by one person, and so the years of the duration of his power are symbolized by days.

The common objection made to this principle of interpretation is that in all other parts of Holy Scripture a day means a day, and a year means a year. But this is true only of literal prophecies.

There are many such plain and literal prophecies. The prophecy itself is plain and literal, and, therefore, the notices of time are equally so. "Yet seven days, and I will

cause it to rain on the earth forty days and forty nights." (*Gen.* vii, 4.) "Thy seed shall be a stranger in a land that is not their own . . . and they shall afflict them four hundred years." (*Gen.* xv, 13.) "Yet forty days and Nineveh shall be overthrown." (*Jonah* iii, 4.) "Thus saith the Lord, that after seventy years be accomplished at Babylon, I will visit you, in causing you to return to this place." (*Jer.* xxix, 10, and xxv, 12.)

Thus it is true of all literal prophecies that in them a day always means a day, and a year always means a year. But it is equally true that these prophecies never describe any period of time exceeding a year as so many days.

Why, then, is the practice so widely different in symbolical and figurative prophecies? Obviously for the sake of consistency in the symbolism. And we have a clue to the meaning of this figurative use of a day as the symbol of a year in the directions given to the prophet Ezekiel.

The length of time during which God had tolerated the disobedience of Israel and Judah was to be figuratively represented to the people by the action of the prophet.

He draws upon a tile a picture of Jerusalem besieged by her enemies. He is then commanded to lie on his left side 390 days, to represent the number of years during which God had borne the iniquity of Israel. Then he is to lie on his right side forty days longer, bearing still further the iniquity of Judah. And then it is said, "I have appointed thee a day for a year." (*Ezek.* iv, 1-8.)

Here we see clearly the principle of this interpretation. The prophet could not lie on his side such a number of years; but God had borne the iniquity of Israel and Judah for years, and, therefore, these years were to be symbolized by days.

There is really no difference in this principle of interpretation in the case of Ezekiel, and in the prophecies of

Daniel and St. John. And, however much the system has been abused by the rashness of commentators, we shut our eyes against the light of Scripture if we refuse to follow this clue purposely given us by the Spirit in Ezekiel.

Dr. Pusey uses this example to support his interpretation of the seventy weeks of *Dan.* ix, although he does not admit that it applies equally or even more forcibly to the 2300 days of chapter vii, and the 1290 and 1335 days of chapter xii. Surely if the case of Ezekiel proves that Daniel's seventy weeks mean weeks of years, much more clearly does it prove that his symbolical days must stand for years.

Let us see, then, how these notices of time help us to harmonize the several prophecies and to understand why 2300 days are spoken of in chapter viii, and only 1290 and 1335 in chapters vii and xii. For, as we have seen, the expression "a time, times, and an half" in chapter vii is evidently identical with the 1290 days of chapter xii. For in chapter xii, 7, we read, "How long shall it be to the end of these wonders?" The answer is, "For a time, times, and an half," up to the end of the dispersion of Daniel's people. And then in verse 11 we read, "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

Now we have seen that the Little Horn of chapter viii is the symbol of Antiochus Epiphanes, and that the period of time during which his pollution of the sanctuary continued was not 2300 days, but exactly three years. It is, therefore, almost certain that these 2300 symbolical days are intended to represent years and to embrace the whole period of the continuance of the abomination of desolation, commenced by Antiochus, completed by the Romans, continuing for many centuries from that time, and continuing still in these our days.

If so, then it is reasonable to conjecture that the cleansing of the sanctuary at the end of the 2300 years of chapter viii will coincide with the "blessed time" predicted in chapter xii as to come at the end of 1335 years.

We have also seen that the Little Horn of chapter vii cannot have anything to do with the Syrian King, but probably symbolizes the Imperial Head of the divided Roman world established by the Pope in the person of Charles the Great in A.D. 800.

He truly rose up among the kings of the divided Roman world, was certainly more stout than his fellows, and plucked up at least three of them by the roots.

He stands up conspicuously as the great central figure of Mediæval history, the temporal Head of the great hierarchy of the West.

The Holy Roman Empire, which he founded, lasted for a thousand years, was then abolished by Napoleon, and restored in his own person. It was revived again by Napoleon III., and on his fall the Imperial Title was assumed by his conqueror. It is still recognized as the very highest Royal Title. And even now, as in ancient Rome, there is more than one Cæsar. We have our Cæsars of Latin Christendom; and in Russia we have indeed a great king of the North, the modern representative of the Eastern Cæsars, the Head of Greek Christendom, destined, it may be, to reach at last the throne of Constantine.

But all these, we may be sure, are only types and shadows of that terrible Lawless one who is to come, the great Antichrist of Daniel, St. John, and St. Paul.

His origin and his coming are described in language which is highly figurative, and yet can scarcely be misunderstood. "He cometh up out of the Abyss (the sea), and goeth into perdition." (*Rev. xvii, 8.*) He rises to the surface, like Napoleon after the French Revolution, in the



last long-predicted "time of trouble." (*Dan.* xii, 1.) He comes up out of the raging sea of Revolutionary violence, the result of the fierce re-action of the human mind against more than a thousand years of Civil and Ecclesiastical tyranny, during long ages of ignorance, superstition, and the ruthless persecution of all who attempt the reformation of Christendom in faith and morals.

What light, then, does history throw upon these symbolical numbers? Will it enable us to harmonize the larger number of chapter viii with the smaller numbers of chapters vii, xii, and of the Revelation of St. John? It will certainly do so if we regard these days as symbolizing years.

Antiochus Epiphanes polluted the Sanctuary about 170 B.C. Its cleansing is to take place after 2300 years. Assuming that this cleansing synchronizes with "the Blessed time" of chapter xii, predicted as to come at the end of 1335 years after the rising up of the Little Horn of chapter vii among the Kings of the divided Roman world, we arrive at the following result.

$2300 - 170 = 2130$ . Therefore A.D. 2130 may possibly be the date of the cleansing of the Sanctuary of chapter viii. And now assuming that this cleansing of the Sanctuary synchronizes with the "blessed time" of chapter xii, with the end of the dispersion of Israel and of the times of Gentile dominion, we must reckon back from A.D. 2130 to ascertain the date of the rising up of the Little Horn of chapter vii, whose dominion is to continue for 1335 years.

Thus  $2130 - 1335 = 795$ ; so that A.D. 795 will be the time at which this Little Horn rose up among the Ten Horns of the Daniel's fourth Wild-beast, the symbol of the Roman World-power.

It will be shown further on that these numbers cannot enable us to predict the time of the end; but they certainly do help us to harmonize the prophecies on the assumption that the days symbolize years.

The words of the prophet, without any reference to the figures, lead us to the conclusion that the Little Horn of chapter viii stands for Antiochus Epiphanes; and that of chapter vii for some Power differing from him in origin, character and end. And we find that the periods of time connected with these two Powers confirm this interpretation of the symbols in a very remarkable manner. For it is notorious that Charles the Great, the founder of the Holy Roman Empire, the temporal Head of the great Hierarchy of the West, was crowned by the Pope as Emperor of the West in A.D. 800 and was at the very height of his power in A.D. 795. And from that date, more even than before, the rulers of that Empire in church and state became, with their subjects, the most unrelenting persecutors of Daniel's people.

It is quite impossible to conjecture what will be the condition of the world, its rulers and people, when the time of the end approaches, or what will be the state of society after the events which Daniel predicts have come to pass. The end will be preceded, we are told, by a great increase of knowledge and freedom of intercourse. "Many shall run to and fro, and knowledge shall be increased." (*Dan. xii, 4.*) There will be a time of unprecedented trouble, out of which the faithful of Daniel's people shall be delivered. (*Dan. xii, 1.*) By this trouble "many will be purified and made white and tried." (*Dan. xii, 10.*) It will issue in the termination of Israel's dispersion, the cleansing of the Sanctuary, and the resurrection of the dead. (*Dan. xii, 2, 9, 12.*)

What will follow this and the coming of the Son of Man in the clouds of heaven no man can imagine.

Before the first Advent of Christ no man could form any true conception of the character of that Advent of Christ Himself, or of the nature of that Spiritual Kingdom, the New Jerusalem, the Christian Church, which He would found. Is it likely that we should be able to picture to

ourselves the nature, circumstances, and results of the Second Advent?

If the prophet could say of the First Advent that eye had not seen, nor ear heard, nor the heart of man conceived what God had prepared for them that love Him, the glory and blessedness of the Second Advent will, we may be sure, equally exceed our fondest dreams.

Much which we think to be figurative may turn out to be literal, and much we expect to be literally fulfilled may eventually be accomplished in a manner far more spiritual and glorious than we can now even imagine.

But to revert to the consideration of these numbers: will they enable us to fore-know the "times and seasons" of the future? They comfort us, indeed, with the assurance that the troubles of Jacob are not to last for ever, that the end of the dispersion of Israel and of the period of Gentile dominion are determined in the counsels of God, but they do not enable us to fix the date of that "blessed time" for the simple reason that the time from which they should be reckoned is kept purposely indistinct.

For how do we know that the 2300 years of chapter viii are to be reckoned from the age of Antiochus? Why not from the founding of the Syrian kingdom, the Era of the Selencidæ—an era used for ten centuries—B.C. 312. This would bring us to A.D. 1988 for the cleansing of the Sanctuary, and back to A.D. 653 for the rising up of the later persecutor of chapters vii and xii, a few years later than the erection of the mosque of Omar on the site of the Temple in the East, and a period when the Papal Hierarchy was becoming very strong in the West.

And, then, on the other hand, we find our Lord speaking of the setting up of Daniel's Abomination of Desolation as future in His day. How do we know, then, whether the 2300 years ought not to be reckoned from A.D. 70 when the Temple was burnt by the Romans?

This would bring us to A.D. 2370 and back to A.D. 1035, not long before the First Crusade, a time of fearful trouble to Daniel's people, and of events intimately connected with Jerusalem.

Thus, even supposing our theory of interpretation to be correct, it cannot help us to conjecture the end of Israel's dispersion within very many centuries. And yet, as in the case of the seventy weeks of chapter ix, they are sufficiently clear to support the faith of the Saints, and to create an eager expectation of deliverance.

And then, further, the period mentioned by St. John is 1260 years, and Daniel gives the two numbers 1290 and 1335, so that here too we have another source of uncertainty, which nothing but the fulfilment of these prophecies will clear up for us.

Now a careful comparison of Daniel with the Apocalypse seems to show that both the Jewish and the Christian seer symbolize the same great persecuting Head of the Roman Hierarchy, but look at him with different objects in view. To Daniel he is the great persecutor of his people, the Jews; to St. John he represents the murderer of the Christian Martyrs, and of the more faithful members of the Christian Church; he "Makes war with the remnant of the woman's seed, which keep the commandments of God, and have the testimony of Jesus." (*Rev.* xii, 17.) He makes war with the witnesses, the true lights of the Church, and "overcomes them and kills them." (*Rev.* xi, 7.) He long supports the Harlot city, which is "drunken with the blood of Saints"; but in the end casts her off, and destroys her, and fights out the last battle with the Lamb, Who overcomes and destroys him. (*Rev.* xvii, 3-18.)

We may fairly conjecture, therefore, that these differing numbers refer to different future events; those of St. John affecting Christians and the Christian Hierarchy, but

those of Daniel affecting the fortunes of the Jews, his own people.

Time only will solve these mysteries. But the punishment by her former lovers and worldly supporters of the great persecuting Christian Hierarchy, if not of the whole Babylon of Christendom, seems to be the event contemplated by the spirit in St. John; and the deliverance of Israel from their persecutions to be that "blessed time" before the prescient Spirit of God speaking by the mouth of the Hebrew prophet.

It does not follow that the punishment of Christendom will improve the condition of the Jews, for already the great Hierarchy has long ceased to have the power to persecute them; and the persecutions they are now enduring in Russia, Germany, and France have little or nothing to do with their religion or with Christianity.

It is, therefore, not improbable that the numbers of Daniel and St. John, even on the assumption that they are to be reckoned from the same event in the past, may purposely vary as referring to different events in the future.

It may be that the Judgment of the Christian Babylon will take place at the end of 1260 years; but the deliverance of Israel seventy-five years later; the difference between 1260 and 1335 years. And then the words of Daniel seem to predict a time of unusual trouble, probably affecting both faithful Christians and Jews, continuing for 45 years, the difference between 1290 and 1335

The disintegration of the Western Hierarchy, commenced at the Reformation, is in process now, and, without any reference to prophecy, seems to be rapidly approaching its completion, though it may yet be far distant.

Lord Macaulay has thus written of the Roman Church: "She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the

world ; and we feel no assurance that she is not destined to see the end of them all."

These words were written in 1840. More than half-a-century of unusual activity and rapid change of ideas has rendered his forecast somewhat less probable, for speaking of the Ecclesiastical and Temporal Powers of Western Christendom, Bryce writes : " From the Reformation onwards, Empire and Popedom fought no longer for supremacy, but for existence. One is fallen already, the other shakes with every blast." (Holy Roman Empire, p. 389.)

I have dwelt at some length on these enigmatical numbers because it is very important that the general reader should be on his guard against the bold assertions of some who pretend to predict by means of them the exact time of the Second Advent.

I have tried to show that even if the year-day theory is correct, of which no one can presume to feel certain, it is quite impossible to determine from what event in the past these numbers should be reckoned, so as to be able to conjecture the time of their close within many centuries.

My own private opinion, the result of more than forty years study, is, that at the close of St. John's 1260 years the Christian Hierarchy will be punished for its sins by those very worldly Powers who have supported it from an early date, but from what date it seems impossible to say. If asked to suggest a probable date, I should say from A.D. 800, the year of the coronation by the Pope of Charles the Great, the Imperial Head of Roman Christendom.

Then, since Daniel gives different numbers, and is told that his prophecies reveal the future trials of his own people, I am disposed to think that his periods of 1290 and 1335 years point to great events, affecting chiefly the Jews, and to take place later on in the history of the world than

the punishment of Latin Christendom. The great Western Hierarchy has been the fiercest persecutor of the Jews, but it does not seem probable that their persecutions will cease upon its fall.

There is reason to fear that faithful Christians and Jews alike will suffer persecution up to the end, during that "time of trouble" of which Daniel speaks, at the hands of that typical King of the North, the worldly Power "who cometh up out of the abyss and goeth into perdition," that Lawless One "whom the Lord shall consume with the spirit of His mouth and destroy with the brightness of His coming."

Then there is another statement of the prophet which renders it doubtful from what event Daniel's 1290 and 1335 years should be reckoned. For his words are, "from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up" these years are to be reckoned. How do we know, therefore, that these years ought not to be reckoned from the pollution of the Temple by Antiochus or its destruction by the Romans.

This may, perhaps, be explained; but I mention it to shew still further the rashness of those who pretend by these numbers to know the time of the end.

They are not intended to enable us to prophesy, but to comfort us with the assurance that the persecutions of the faithful will not last a moment beyond the appointed time, but that deliverance will surely come at a time known only to the Father, but determined by Him from the foundation of the world.

We are, in fact, in about the same position as the Jews were during the half-century which preceded the First Advent of Christ. An examination of chapter ix, containing the prophecy of the seventy weeks, will prove this, and will shew that, like them, we know that the Son of Man will come, but we know not when.

I hope to show you that, until the prophecy of the seventy weeks had been fulfilled in the Crucifixion of Jesus and the founding of His Kingdom, no Jew could have known within a period of about ninety years when the Messiah was to be cut off, because he could not have felt certain until that time from what event in the past the seventy weeks of years were to be reckoned. He might have expected Him half a century either before or after the time when He actually appeared.

Let us, then, examine chapter ix, the great prophecy of the seventy weeks.

It was given in the first year of Darius, the Mede, who seems to have been the king of Babylon, associated with Cyrus, and appointed to act for him in the management of all the affairs of the Chaldæans, while Cyrus himself was occupied in the prosecution of more distant conquests.

Darius, whoever he may have been, is here said to have been *made* King of the Chaldæans, an expression which seems to suggest that he was appointed king by some one superior to himself. And this is consistent with the words of chapter v, where he is said to have *received* the kingdom. This word *received* is the same as that used in chapter ii, 6, of the wise men of Nebuchadnezzar, who were to *receive* gifts and honours if they could interpret his dream. A conqueror taking possession of the throne of a conquered sovereign would scarcely have been described as one who was made king, or as one who *received* the kingdom as he might receive some gift or honour.

At this time, then, in the first year of Darius, immediately after the fall of Babylon, and at the beginning of the Persian kingdom, Daniel could not fail to recognize the beginning of the fulfilment of his prophecies. His attention, therefore, was naturally turned to the sayings of the prophets who had spoken before him. And so he under-



stood by studying their books that the time of the deliverance of his people must be drawing near. "I, Daniel, understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet for the fulfilment of the desolations of Jerusalem, seventy years. (*Dan. ix, 2.*)

Knowing that these desolations were the punishments of his people for their sins, knowing also that God expects us to confess our sins and to pray for the pardon and deliverance which He has promised, he uttered those confessions and prayers which might fitly be used by us and by the Jews in these days, when we reflect upon the fearful sins of Christendom and the persecutions of Daniel's people by Christian Churches, and by the rulers and people of Christian nations for so many centuries.

The time of deliverance is not indeed pointed out so clearly to us as it was to Daniel, but we have the same assurance as he had that the time is fore-known and predicted by the Spirit, though not so distinctly as to unsettle our minds, or to tempt us to relax our watchfulness.

His prayer was answered, and the prophecy was given.

The prophecy of Jeremiah was to be fulfilled to the letter. The deliverer named by Isaiah was to accomplish it. The captives were to be set free, and the Temple and Jerusalem were to be re-built.

But David, their king, was not to come just yet. He was to be expected after seven times seventy years. "Seventy weeks are decreed upon thy people, and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the Most Holy." (*ix, 24.*)

It is obvious that all this could not be accomplished in seventy weeks of days, and so it is admitted by almost all

if not by all commentators that seventy weeks mean here seventy weeks of years, or 490 years. And this period of time is then divided into three portions. 1. Seven weeks or forty-nine years; 2. Sixty-two weeks or 434 years; and, 3. One week or seven years.

This whole period of 490 years was to be reckoned from the issuing of a decree for the rebuilding of Jerusalem; and it was to end in the making of a powerful covenant with many by the Prince, the Messiah.

Thus we know from what historical event this prophecy was to commence and in what it was to end. It is, therefore, of less consequence to us to understand the subdivisions of the period. And then, since we are looking back to a fulfilled prophecy, our knowledge of the time of its fulfilment enables us to fix with sufficient accuracy the event from which the seventy weeks are to be reckoned. For the prophecy was fulfilled in the Coming and Crucifixion of Christ and the establishment of the Christian Covenant with the elect of Israel.

But it would have been as impossible for a Jew, living in the century before Christ, to have known the exact year in which the Messiah was to appear, as it is for us to know, within many centuries, the time of His Second Advent. And yet the prophecy was sufficiently clear to excite in the mind of the Jews, and, as Tacitus and Suetonius tell us, in the whole Eastern world, an intense eagerness of expectation that the Great Prince was coming and that he was to appear in Judæa. And the notorious fact that there was this intense expectation of the coming of the Messiah, about the time when he really did come, is an historical fact which has to be accounted for as well as they can by all those who question the genuineness of this book of Daniel. There is no questioning the fact of the expectation. Why, except for this prophecy, should it have arisen just about the time when that expectation was realized and at no previous time?

There are four dates from which a Jew might have reckoned this period of 490 years, just as there are several great Epochs from which we might conjecture that the predicted periods of Daniel and St. John referring to the Second Advent should be reckoned. And the indistinctness is intentional in both cases. It was purposely indistinct that it might not disturb the minds of the faithful or induce any relaxation of watchfulness. And yet prophecy is always clear enough to support and comfort believers in all times of anxiety, trouble, or persecution.

There are four dates, then, from which a Jew might have calculated the prophecy of the seventy weeks or 490 years.

I. The proclamation of Cyrus, B.C. 536. Reckoned from this date the 490 years would end in B.C. 46.

II. The decree of Darius, B.C. 518, which brings us to B.C. 28.

III. The decree of Artaxerxes in his seventh year, B.C. 458, which gives for the end A.D. 32.

IV. The decree of Artaxerxes in his twentieth year, B.C. 445, which brings the end to A.D. 45.

This seems to fix for us the seventh year of Artaxerxes as the epoch from which the 490 years, or, excluding as we must the last week, the 483 years should be reckoned.

But in all these calculations we have to remember that Our Lord was born in B.C. 4, according to the vulgar Era.

The birth of Christ was not used as an Epoch until about the sixth century. It was then fixed by a mistake too early. The error was soon discovered, but it was not thought worth while to cause confusion by having two Epochs, the common or vulgar Era and the true one.

If, therefore, Our Lord was thirty-three or thirty-four years old at the time of His crucifixion, the date of that event must be called A.D. 29, or, as in Greswell's Harmony, A.D. 30.

It is impossible to determine from the words of the prophecy whether "the cutting off" of Messiah was to take place at the end of 483 years, or half-a-week or  $3\frac{1}{2}$  years later.

First we are told, in verse 24, that seventy weeks or 490 years are to complete the whole work of Messiah; the completion of Redemption, the establishment of everlasting righteousness, and the sealing up of all vision and prophecy.

Then in verse 25 the cutting off of Messiah seems fixed for the end of 7 weeks and 62 weeks or 483 years, to be followed eventually by the desolation of Jerusalem.

But the mention of the events of the last week or period of seven years, in verse 27, and of the cessation of sacrifice to be caused by something which was to take place in the middle of that week, seems to require the addition of  $3\frac{1}{2}$  years to the 483 for the date of the crucifixion.

A week was to be occupied in establishing the covenant with the believing Jews, those who received Jesus as the Christ; and some event in the middle of this week was to cause to cease all sacrifice. What could this be except the Great Sacrifice of the Cross?

How far, then, do these numbers agree with the known facts of history?

Reckoning 483 years from the 7th year of Artaxerxes, B.C. 458, we come to A.D. 25. Adding to this three and a half years we come to A.D. 28 $\frac{1}{2}$ . In A.D. 28 or 29 our Saviour would have been thirty-two or thirty-three years old.

Since, then, the seventy weeks dated from the proclamation of Cyrus would come to a close too early, and too late if dated from the twentieth year of Artaxerxes, there seems little doubt that the seventh year of Artaxerxes is the epoch intended by the Spirit in the prophet.

From this year, therefore, we must reckon the seven weeks or forty-nine years for the restoration and rebuilding

of Jerusalem, and the 483 years, with the addition of half a week or three and a half years, for the Crucifixion of the Messiah.

We start from a command to restore and to rebuild the walls of Jerusalem, and the work is to occupy forty-nine years. The rebuilding of the Temple is not mentioned, because this work had been completed before the seventh year of Artaxerxes. The prophecy refers only to the City itself and its fortifications. And these are to be built in "troublous times." The words are these: "It shall be built again with street and moat, even in troublous times" (R.V., x. 25). What do we read, then, about the restoration of Jerusalem?

The work was begun in the reign of Cyrus; but it was frequently interrupted and even stopped by the enemies of the Jews. Artaxerxes sent Ezra to Judæa in the seventh year of his reign, and Nehemiah in his twentieth year.

In the Book of *Ezra*, in chapter vi, verse 14, the writer speaks of work done in consequence of the prophesying of Haggai and Zechariah in the reign of Darius, and he also mentions Artaxerxes. "They builded and finished according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes King of Persia."

Daniel predicted that the work would be frequently interrupted, and accomplished in times of great trouble. "The street shall be built again and the wall even in troublous times. (*Dan. ix, 25.*)

This was the case, more or less, during the whole period of the restoration, for, even after the work accomplished by Ezra, we find Nehemiah representing the neglected condition of Jerusalem toward the twentieth year of Artaxerxes; the enemies of the Jews having again destroyed much of the city. Thus Nehemiah says to the king: "Why should not

my countenance be sad, when the city, the place of my father's sepulchres lieth waste, and the gates thereof are consumed with fire." (*Neh.* ii, 3.)

According to the prophecy the first seven weeks or forty-nine years were to be occupied in building the fortifications of the city. Up to the mission of Ezra, B.C. 458, very little had been done towards this. The temple was nearly finished, but not the city or its walls. And even after the mission of Nehemiah, B.C. 445, there remained, no doubt, a good deal to be done. And so, if we reckon forty-nine years from the seventh year of Artaxerxes, we arrive at B.C. 409, about the age of Malachi, the last of the prophets, from whose language we may infer that the work of restoration had been completed, so far as buildings were concerned, and that the time had arrived for patient waiting for the Great Restorer, Who should "turn the heart of the fathers to the children, and the heart of the children to their fathers." (*Mal.* iv, 6.)

From the close of the first seven weeks, therefore, B.C. 409, we have to reckon the sixty-two weeks, or 434 years, which brings us to A.D. 25 of the vulgar era, when Jesus, therefore, was twenty-nine years old; about the time of the beginning of the ministry of the Baptist, soon followed by the public appearance and Baptism of Christ.

Then He began the great work of the establishment of the covenant with the elect of Israel, in the midst of which He was "cut off" by crucifixion, and so caused all sacrifice to cease in efficacy, soon to be followed by its literal abolition by the destruction of the Temple and the Holy City.

And thus we see that a Jew, living about half a century before Christ, might well have been in expectation of the coming of Messiah. History assures us that he was so, but not, so far as we can judge, before that time.

No manipulation of the numbers can bring the close of

Daniel's seventy weeks to within 100 years of the age of Antiochus Epiphanes. The very earliest date from which it is possible, with any fairness of mind, to reckon the 490 years is that of the proclamation of Cyrus, which brings us to B.C. 46, whereas the age of Antiochus was about B.C. 170.

Attempts have been made to get over this difficulty but with how little success may be seen by anyone who will read Dr. Pusey's fourth lecture on Daniel.

We may, therefore, regard the accuracy of this chronological prophecy as one of the strongest evidences of the great truth that Jesus was the predicted Christ; and we may also consider it no slight proof of the truth of Daniel's own statements, that he lived and prophesied in the time of the Kings of Babylon and Persia, during and at the close of the exile and period of restoration.

Surely we have here a very strong confirmation of our faith. Can we require greater accuracy than this? It is almost impossible from the data before us to determine the exact age of our Lord at the time of His Crucifixion, or the length of His Ministry. We are told that He was "about thirty years of age" at His Baptism. (*St. Luke* iii, 23.) At the close of the 483 years he would be about twenty-nine. He is supposed to have been crucified three years and a half later. At the end of the half week of years He would have been thirty-two years and six months old. If it is true that He was a year older when He suffered, we may feel well satisfied with the accuracy of this remarkable prophecy; and may justly require the unbelieving critic to account for it on his hypothesis that Daniel's predictions were intended to reach their fulfilment in the age of the Maccabees.

Let us, then, thank God for giving us, in fulfilled and fulfilling prophecy, that which we so greatly need in these

perplexing days, miraculous evidences of the truth of our holy religion. For of all conceivable miracles there cannot well be a greater than the prediction by the inspired prophets of the events of the remote future which can be known only to Him Who sees the end from the beginning and speaks of things, which are not yet, as ever present to the eye of His Omniscience.

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# THE REVELATION OF ST. JOHN.

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## PREFACE.

The following lectures were delivered in the Close, Winchester ; and the way in which they were received leads me to hope that they will be welcomed by all Churchmen, to whatever school they may belong, as suggesting many thoughts of comfort and encouragement in these trying times.

They will prove to the reader that the Revelation utters no wholesale condemnation of the Roman Church, though it spares not her sins, especially the cruelty, avarice, and hypocrisy of her civil and ecclesiastical rulers. He will see that the Christian prophet only deals with the Church just as the Hebrew prophets did with Israel of old, condemning her sins, but comforting and encouraging her faithful members ; predicting her trials and suffering, but consoling her with the promise of final and complete victory.

They will enable him to understand how valuable the Apocalypse has been to the Church in every age, how full of comfort to the faithful under every trial, in spite of the difficulty of arriving at the full meaning of the visions previous to the time of their fulfilment.

He will see why the evolution of history has rendered the prophecy more intelligible in these days than it has ever been before, and he will learn to take a broad and general view of the meaning of the symbols employed by the prophetic spirit, and will see how impossible it is to restrict their reference to any isolated period in the history of the world or the Church.

And especially they will make him feel that no wickedness or spiritual deadness of his surroundings can stand in the way of his own individual salvation if only he is faithful to Christ.

## LECTURE I.

We are encouraged to study the Revelation by the blessing twice pronounced on those who do so: "Blessed is he that readeth and those which hear the words of this prophecy, and keep the things which are written therein." (i, 3.) "Blessed is he that keepeth the words of the prophecy of this book." (xxii, 7.)

We are warned to approach the subject with cautious humility and reverential fear. For it is written: "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part in the tree of life, and the Holy City, in the things which are written in this book (xxii, 18).

The very name of the book is encouraging, for it implies that it is an intelligible prophecy. Unlike that of Daniel, it is an unsealed book. Unsealed indeed. Yes. But, like the rest of Holy Scripture, unsealed only to those who approach it in the right frame of mind. To all others it is intended to be unintelligible. This was plainly predicted by Daniel concerning his own visions even when their fulfilment should have disclosed their meaning to the faithful. His prophecies were to be sealed. He tells us that he himself could not understand the meaning of the visions which he saw and described. "I heard, but I understood not. . . . And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end . . . . and none of the wicked shall understand; but the wise shall understand." (*Dan.* xii, 8.)

We may expect, then, three great blessings from our study of this prophecy :—

I. The confirmation of our faith in the Divinity of Our Lord, when we see how His prediction of a state of things in the remote future, which must have been inconceivable to St. John who saw and described the visions, has been fulfilled and is still fulfilling in Christendom. And thus we shall be put on our guard against the miserable tendency of this age to minimise as far as possible the miraculous element in prophecy, and to limit its range to the human prescience of the prophet, and to the events of his own times or those immediately following.

II. The purifying, spiritualizing, and elevating of our thoughts while we gaze on the Risen Jesus in His glory, and contemplate the heavenly visions which were impressed by the Spirit on the imagination of the Seer and described by him in writing.

III. The filling of our hearts with comfort when we think of those whom “we have loved and lost awhile”; for nowhere else in the Bible shall we find such consoling assurances of the blissful rest of the Saints in the Paradise of the intermediate state.

We shall have to contemplate with sorrow the corruption of the Christian Church—as a visible organised body—from its contact with the world, predicted in this prophecy. But we shall find scarcely anything more strongly insisted upon than the safety of the Church, in spite of the sins of her rulers, and the salvation of the faithful individual Christian, whatever may be the wickedness of his surroundings. Even if his Church should be spiritually dead like Sardis, the faithful in it shall live; for it is written, “Thou hast a few names, even in Sardis, which have not defiled their garments, and they shall walk with me in white, for they are worthy.” (iii, 4.)

The interpretation of the Apocalypse cannot be materially affected by any questions as to its date or authorship, since it is admitted by all in these days to be the work of a Christian living during the first century.

Sir Isaac Newton was of opinion that it was the first written book of the New Testament, thinking thus to account for its Hebraic style, and the apparent imitation of some of its figurative language by other sacred writers.

Many rationalists, having no belief whatever in real inspired prophecy, are confident that it was a sort of political pamphlet published at a time when there was an idea that Nero was not dead, but would return some day to Rome. They can give no rational account of the majority of the visions on this theory, and they do not scruple to say that the predictions which seem to refer to the future were falsified by the events.

Some believing Christians have assigned the prophecy to this early date from a misconception of the meaning of the Temple vision of Chapter xi, regarding it as implying that the book was written before the destruction of Jerusalem by the Romans in A.D. 70. But we must remember that Ezekiel saw and described a vision of the Temple and City of Jerusalem at a time when they were in ruins; and that the Apostles considered that, in founding the Christian Church, the Spiritual Temple, they were fulfilling the prophecy of Amos, who said, "After this I will return, and build again the Tabernacle of David, which is fallen: and I will build again the ruins thereof, and I will set it up." (*Acts* xv, 16.) The Holy City in the Apocalypse is the Church of Christ.

The linguistic difficulty is, no doubt, considerable when we compare the language of the Revelation with the Gospel of St. John. But the style of a calm historian or writer of a letter often differs widely from that of a man writing

under the influence of poetic enthusiasm ; how much more, then, if he is a rapt Seer carried away by the fervour of an inspired imagination, and, as St. John says himself, in an ecstatic state. Archaic and Hebraic expressions would naturally come into the mind and mouth of one imitating and reproducing the symbolic language of the Hebrew prophets.

But whatever difficulties a later date may suggest, two facts seem to prove that the Apocalypse cannot have been published much earlier than A.D. 95, shortly before the death of Domitian.

I. Irenæus plainly states this. He was the disciple of Polycarp, who was the disciple of St. John, and is supposed to have been appointed by him the Bishop of Smyrna.

Such a man must have known the truth. And he says that "the Apocalyptic vision . . . was seen no very long time since, but almost in our day, towards the end of Domitian's reign." (V., c. 30.)

II. And, then, is it conceivable that any of the Asiatic Churches can have been so corrupt as they are here described during the lifetime of St. Paul or immediately after his death ? Their state is intelligible enough if the Epistles were written in A.D. 95, which date will allow a period of about thirty years for the development of the evils denounced by the Apostle ; and we know only too well what a change may pass over a Church in doctrine and morals in the course of thirty years.

Those who wish to go more deeply into these questions, or to examine the numerous and conflicting interpretations of the Apocalypse which have been suggested, will find them ably and exhaustively treated by the late Dr. Lee, of Dublin, in the last volume of the Speaker's Commentary. But I am afraid that they will rise from the study more hopelessly perplexed as to the probable meaning of the book

than they were when they began. Indeed, the difficulty of the Apocalypse is not caused by the book itself, but by the extraordinary liberties which have been taken with it by commentators; and still more by the strong theological prejudices of many who have attempted to explain it, or to predict by means of its visions those events of the future which have almost always disappointed their groundless expectations.

Several very useful and suggestive books have been written during the last quarter of this century tending to rescue the prophecy from the hands of fanatics and would-be-prophets, notably the excellent commentary on the New Testament published by the Society for Promoting Christian Knowledge. And sober thinkers have shown upon what a false principle those have proceeded who have regarded the book as a continuous and consecutive prophecy, instead of a number of synchronous visions, thereby involving themselves in hopeless perplexities from which they could escape only by the most arbitrary and fanciful interpretations of the later symbolical images.

You will not think me so foolish as to imagine that I can give you in these lectures an interpretation which shall clear up all the mysteries of this remarkable work; but I do claim to have thought out from the Sacred Text itself, independent of commentaries, and before I had read any of them, an interpretation which is consistent in all its parts with itself, with other Scriptures, and with the notorious facts of the general history of the last eighteen centuries; an interpretation, in fact, of that portion of the prophecy which has been fulfilled, and is in course of fulfilment in these days.

An outline of this scheme of interpretation was published in 1852, at a time when the majority of sober Biblical students paid little attention to the Apocalypse, and regarded any attempt to interpret it as a hopeless task.

The remark made by a friend on this first attempt was singular, but not discouraging. "Your scheme," he said, "is very easy to understand, and seems consistent all through, but it can hardly be a true interpretation, for if it is so, the Revelation is an intelligible prophecy, and every one else regards it as hopelessly obscure."

After studying for many years a great many commentaries, both ancient and modern, I was able to fill up this outline by the suggestions which I found in them, and published the result in 1858, a revised edition of the same in 1871, and then, in 1881, a translation and Commentary chiefly for devotional reading, preceded by Essays on the reality of Prediction, the History of Christendom and other subjects.

With this preface let us carefully and reverently examine the visions which are described by the Apostle for the comfort and support of our faith.

Before we can hope to understand any writing, divine or human, we must first ascertain to what class of compositions it belongs. Is it a literal narrative? we must ask, or a Poem? or a Fable? or a Parable? or an Allegory?

It has pleased God to reveal the truth to us in many different ways, and one of these is the Allegory. The Apocalypse is obviously not a Parable but an Allegory, which two forms of composition are thus distinguished from one another.

"In the allegory there is an interpenetration of the thing signifying and the thing signified, the qualities and properties of the first being attributed to the last, and the two thus blended together, instead of being kept quite distinct, and placed side by side, as in the case in the parable" (Trench on the parables, page 8). Thus, "I am the true vine and ye are the branches," etc., is an allegory; but, "A certain man planted a vineyard," etc., is a Parable. And therefore, "The allegory needs not, as the parable, an in-

terpretation to be brought to it from without, since it contains its interpretation within itself; and as the allegory proceeds, the interpretation proceeds hand in hand with it, or at least never falls far behind it." (Trench, page 9.)

That this is the character of the Apocalypse, as a composition, is clear from the words by which it is commenced.

It is called a Revelation, or unveiling of the future, given to Jesus Christ, as the great Prophet, the Human Mediator between God and man, that He might point out to His servants things which must shortly come to pass. From which we may infer that the fulfilment must have begun almost immediately.

But how was it made known to men? Not by a literal narrative or prophecy, but by means of signs or symbols.

This is implied by the verb *ἐσήμανεν*, which means made it known by signs or symbols shewn to St. John through the ministry of an angel. And so, after this preface, we are at once introduced to some of these signs: the Seven Golden Lamps and the Seven Stars, the symbols of Seven Churches and their Rulers, the true lights of the world.

This imagery is evidently suggested by the golden lamps of the Tabernacle, differing slightly to suit the difference of the things signified; a single lamp with seven branches, symbolizing the ancient Church restricted to one nation; a cluster of seven separate lamps representing the universal Church embracing all nations; the unity of the Church being shown by the figure of the glorified Son of Man walking in the midst of the Lamps, and holding the Seven Stars in His right hand.

Omitting for the present the messages to the Seven Churches of Asia, let us try to arrive at the meaning of the principal predictive portion of the book, beginning with the fourth Chapter and ending with the nineteenth.

When we read of a door being opened in heaven we must



remember that we have before us an Allegory and not a literal narrative. The Apostle tells us that he was in an ecstatic state, he was "in the Spirit." His imagination, therefore, was under the overpowering influence of the Spirit, so that visions were impressed upon it something like dreams, but more vivid and consistent, and less transient. He was, in fact, a seer, he saw visions, as it were waking dreams, and he was commanded to describe what he saw.

The heaven, therefore, which he saw was wholly imaginary, as well as the things which were in it. There were visible symbols of the invisible Triune God, of the Jewish and Christian Church, and of the whole of the animate creation of God.

I. The Eternal Father ; the Seven-fold Spirit ; the Lamb that had been slain.

II. The twenty-four Elders, representing the Twelve Tribes of Israel and the Twelve Apostles of the Lamb, the whole Church, Jewish and Christian.

III. Four Cherubic figures, composite creatures symbolizing all that is most noble in God's creation.

The fifth chapter prepares us for the disclosure of the future of the Church, symbolized by the unsealing of that roll of prophecy which had been hitherto sealed. Only the Lamb is found able to unseal that roll ; no one else can open it or even look upon it. And so we arrive in the sixth chapter at the actual disclosure of the future, the successive opening of the Seven Seals.

We have before us evidently an Allegorical Drama. Let us try to find some clue which may lead us to its interpretation.

The opening of the First Seal disclosed the figure of a Mighty Warrior, riding on a White Horse, armed with a bow, crowned with the wreath of victory, and going forth conquering and in order to conquer.

Now, if we had nothing else to guide us, we should probably feel certain that we have here a symbol of Christ and His Primitive Church. But every doubt is cleared up when we turn to the closing scene of the Drama in the nineteenth chapter. For there we read of the completion of the conquest here begun.

Here, at the opening scene, the Great Champion goes forth, victorious indeed thus far, and therefore wearing the wreath of victory, but "in order to conquer," with a triumphant march before Him involving many a fierce battle, the subjugation of many enemies, and a long campaign with some losses and defeats through the treachery, insubordination or incapacity of the generals, and soldiers acting for Him during His absence.

For as Christ left this world at His Ascension to reign until He has put all enemies under His feet, and then to appear again for the Judgment of the living and the dead; so the Great Hero of our Allegory disappears from our sight until He rides forth again from the opening heaven as described in the nineteenth chapter, followed by all the armies of heaven riding also on White Horses and fighting out to the end the last great battle with all the powers of evil.

Let us compare carefully the Rider of the First Seal with that of chapter xix.

The first receives a wreath of victory, for such is the signification of *στέφανος*, which always means a platted crown or wreath. Trench, in his "Synonyms of the New Testament," speaks of this passage as "the only occasion on which *στέφανος* might seem to be used of a kingly crown." Can we fail to be reminded by it of the crown of thorns? How little the soldiers knew what they were about when, in derision of His claim to be a king, they platted a crown of thorns and put it upon His head! How little they

thought that they were giving Him beforehand the wreath of a victory to be won by suffering!

Behold Him, then, at the end of the Allegory, coming forth again from the opening heaven wearing no longer the wreath of victory, but *διαδήματα πολλά* many regal diadems as "King of Kings and Lord of Lords."

But some may think it strange that a Horse and his Rider should be selected as the symbols of Christ and His Church. But it is naturally suggested by the figurative language of the ancient prophets.

Thus Zechariah speaks of Jehovah as making the house of Judah "his goodly horse in battle" (x, 3). And he describes Him as using a bow: "when I have bent Judah for me, and filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece" (ix, 13.) Isaiah also writes: "he hath made me a polished shaft, in his quiver hath he kept me close" (xlix, 2.)

And, then, we cannot read the passage without being reminded of the language of one of the most clearly Messianic Psalms: "Ride on, because of the word of truth, meekness and righteousness, and thy right hand shall teach thee terrible things; thy arrows are very sharp, and the people shall be subdued unto thee. (*Ps.* xlv, 5, 6.)

We have, therefore, a starting point very definitely fixed for us by the Spirit from which we may commence our inquiry into the meaning of the visions seen by the prophet between these two extremes. We know for certain the meaning of the opening scene of the Allegory and that with which it closes. And it is evidently a dramatic Allegory in which the Rider on the White Horse is the most prominent of the *Dramatis Personæ*. He appears first "conquering and to conquer," and in the last scene He comes forth again with His Saints to destroy His enemies and make perfect His victory.

Meanwhile we come across many other *Dramatis Personæ* all represented by symbols more or less connected with the Principal Character. Some of these are His agents more or less faithfully carrying on His warfare; others are enemies opposing His progress.

When the prophet wrote, the warfare had indeed commenced, but nearly the whole of the great Campaign was future. We look back upon the battle-fields of more than eighteen centuries. We ought not, therefore, to find much difficulty in understanding the symbolic language in which Christ's warfare is described. And, moreover, His warfare, which is also ours, is not yet accomplished. We are in the very midst of it.

We presume not to pry into the future. We are more than satisfied to leave it in the hands of Our Great Champion. We know not when the end will come. We can only guess what will be the character of our future struggles. We are prepared for wounds and partial defeats. But are confident of final and glorious victory, through Him who fights for us and with us.

Unless we read the history of Christendom with eyes blinded by prejudice we cannot fail to understand the symbols which represent our enemies. We know only too well what has tended to stain the primitive whiteness of the Christian Church. And so we recognise in this prophecy the symbols of those evil principles which began to work in the Apostolic age, are working now, and will continue to work until the final consummation of which the prophets speak. We may expect that the last fight will be a hard one, but we are sure that our victory will be complete.

In the mean time we strengthen our faith by observing how this marvellous picture, by which Our Lord forecasts for us the corruption of Christianity by the world, is a standing miracle; the real prediction of the remote future

being one of the most convincing of all miracles, a miracle more astounding than the resurrection of a dead man.

We may compare the Apocalypse to some of Our Saviour's Parables: Take, for example, that of the grain of mustard seed, and that of the field of wheat and tares.

These are parables, and the Apocalypse is an Allegory.

But the prediction is the same in both, and they are both prophecies of Christ. What do they foreshow? The enormous increase of the Church, but its corruption by the great enemy of God and Man.

The future of the Church is predicted in the parables, but only in very general outline. The Apocalypse paints with greater exactness the details of the vast picture. And it is a picture, as I hope to show you, close to well known general history, revealing with singular clearness those social, political, and spiritual forces which have made history, and are still making it, picturing for us what we may call the philosophy of history rather than its minute details; and never indistinct as regards the actors in the Drama.

What, then, does history teach us about the spreading of the Christian Church, and its corruption?

We read that her first victories were the result of faithful preaching; Christ-like example, and the blood of martyrdom. And her real spiritual victories have always been accomplished by the same, and never will be accomplished by anything else.

But as early as the fourth century we find the rulers of the Church beginning to act on very different principles, and using force instead of persuasion for the propagation of the truth and the repression of error.

Is this sad departure from the principles of Christ and reversion to those of Moses predicted in the Apocalypse? I hope to prove that it is so by explaining the symbols which prefigure it.

The first of these is exhibited to the Apostle upon the opening of the Second Seal. Another warrior rides forth, but he is very unlike his predecessor. "There went forth another, a red horse, and power was given to its rider to take peace from the earth, and that they should kill one another, and a great sword was given to him." (vi, 4.)

Of course everyone sees that we have here a symbol of war. Yes, indeed, a symbol of war; but of what kind of war? It needed no prophet to tell us that there would be war so long as the present state of the world continues.

This would be no unsealing of the roll of the hidden future to the eyes of the Seer. And only a few commentators here and there have had sufficient spiritual insight to discern the terrible meaning of this prophecy.

It symbolizes one of the first sinful and unchristian practices of the rulers of the conquering Church when they were raised by Providence to supreme power in the world; the use of the sword for the propagation of truth and the suppression of error.

Observe the consistency of this interpretation; for it is one of the soundest principles of interpretation to give to a similar symbol a similar meaning.

If the First Horse symbolizes the Church and the Rider its Divine Ruler; then the Second Horse must also symbolize the Church and its Rider its Divinely appointed Ruler. For Our Lord did not leave His Church in a state of anarchy, but appointed a succession of Pastors to rule over it in His Name and by His authority. Of such, no doubt, He would speak as He did of the rulers of the Jewish Church in His day: "The Scribes and Pharisees sit on Moses seat; all therefore, whatsoever they bid you, that do and observe, but do ye not after their works; for they say and do not." (*St. Matt.* xxiii, 2.)

What, then, does history tell us about the conduct of those who were appointed to rule over the Church?

That the victory of Christianity over paganism was rapidly followed by persecution for religious opinions and by long and cruel religious wars, and that that state of things has continued more or less ever since.

Although there have been many Bishops and Clergy of saintly characters in every age, the majority, or at any rate the more powerful rulers in Church and State have not scrupled to use the sword of Civil Power for the propagation of truth, and the forcible repression of error.

This evil principle, this mistaken reversion to Mosaism, came in with the conversion of the Roman Emperors. Are we sure that there are no Christian rulers even now who so fail to recognize the difference between the system of Christ and that of Moses, as to be willing to act on this principle if they had the power to do so? Are there none who even now forget the words of Jesus to the Disciples who wished to call down fire from Heaven as Elijah did, "Ye know not what manner of Spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them!" (*St. Luke ix, 55, 56.*)

And now let us observe how close this symbolic picture is to history.

"The theory of persecution," writes Gibbon, "was established by Theodosius; but the practice of it, in its fullest extent, was reserved for his rival and colleague, Maximus, the first among the Christian Princes who shed the blood of his Christian subjects on account of their religious opinions." (A.D. 385. Chap. 27.) He also describes "a religious war of 250 years." (Chap. 47.) Well might Ambrose, a Monk in the eighth Century, say of these first two Horsemen, "Ille concordiae, hic vero auctor est discordiae." The latter is the author of discord, as the former was of peace.

Such is the record of history. Our Blessed Lord foresaw

and predicted the evil plainly in His own words:—"Think not that I am come to send peace on the earth, I am not come to send peace, but a sword;" figuratively, and yet by a like symbol, in the Apocalypse:—"When he had opened the Second Seal . . . . there went forth another Horse that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." (*Rev. vi, 4, St. Matt. x, 34.*)

Let us examine this vision more closely; for it does not stand alone in the prophecy. Many subsequent visions throw much light upon it, and establish the truthfulness of the interpretation now suggested. But in itself it will bear the closest inspection.

There is meaning in the colour of the Horse. White all through this prophecy is the symbol of purity and likeness to Christ; and Red is the colour of His enemies.

The same Greek word is used for the colour of this Horse, and for that of the great Serpent of chapter xii. Here we have *ἵππος πυρρόος*; there *δράκων πυρρόος*. Red too is the colour of the great Wild-beast of chapter xvii, and of the Woman who sits upon him.

The character of the war also is marked by the expression, "that they should kill one another." It predicts, not a war against the open enemies of Christianity, but of Christians with Christians, what we properly call "religious war." And then the Sword here given is not simply any sword, but a great sword, *μάχαιρα μεγάλη*, in which we can scarcely fail to recognize the great Imperial Sword. Whatever may be the classical use of *μάχαιρα*, it stands all through the New Testament for the Roman Sword, the symbol of Imperial Power, the Sword of Office, and the instrument of execution.

This evil maxim, that it is lawful to use the sword for the



propagation of truth and suppression of error, once introduced, has, as I have already observed, never ceased to exert its baneful influence in Christendom. Not only so, it has been in all ages advocated by the Roman Church, as at the present day by the Greek Church and its Imperial Head.

Bertrand thus writes in the sixteenth century, explaining fancifully Our Saviour's words in the garden of Gethsemane about the two swords: "By two swords were signified two powers, the temporal and spiritual power. But in whose hands did He wish these two swords to be? Certainly in the power of Peter and the other Apostles. But the Lord Pope succeeded Peter . . . He wishes the temporal sword to be in the hand of the Lay Judge, but in the power of the Priest at his nod and command."

We know only too well that this "ambition and lust of power, the cause of all evils," of which Isidore complains in the fifth century, is inherent in our poor fallen nature and was working already in the life-time of St. John, who speaks of "Diotrephes who loveth to have the pre-eminence." (3 *John*, 9.) It was a tare planted very early in the field of the kingdom, and it needed only the sunshine and heat of Imperial favour to stimulate its growth, and to ripen its hurtful and most poisonous fruit.

Although this symbolic picture has never been so fully treated, there is nothing novel in the application of these two Horsemen to the Church and her rulers. Thus Andreas, writing in the seventh century, says of this Second Seal, "Hanc secundam ab Apostolis successionem interpretari possumus." We may regard this vision as symbolizing the second succession from the Apostles.

All I claim is to have suggested an interpretation as early as 1852 consistent with the other visions of the Apocalypse, and to have shown it to have a deep, spiritual, and practical meaning; not to be a mere vague prediction of warfare, but

of a kind of warfare the least likely to be anticipated by a Christian writing in the first century ; but which was foreseen by Christ and pre-figured by this and other symbols in this most wonderful prophetic forecast of the future of Christendom.

But the love of power, resulting in religious persecution and religious wars, has not been the worst evil principle which has stained the primitive Whiteness of the Church of Christ. Avarice has done even more harm ; and avarice is the sin plainly symbolized by the vision of the Third<sup>\*</sup> Seal.

With reference to this hateful and hurtful vice, prevailing among the rulers of the Church in his day, the saintly Isidore writes in the fifth century : “ Nos, vir optime, eidem cum Scribis et Pharisæis Judicio obnoxii sumus.” “ We are liable to the same condemnation as the Scribes and Pharisees.” And of the early coming in of this terrible evil the Apostles themselves were conscious. “ I know that after my departure shall grievous wolves enter in among you, not sparing the flock ” (*Acts* xx, 29). “ Men of corrupt minds, and destitute of the truth, regarding godliness as a means of getting gain ” (*I Tim.* vi, 5). “ Through covetousness shall they with feigned words make merchandise of you ” (*II Pet.* ii, 3). And so this Third Rider is a merchant, holding in his hand the instrument of the merchant. No wonder that his Horse is described as black.

War is naturally followed by famine ; and religious war by religious famine. And the famished soul, deprived of its spiritual nourishment, is a more pitiable object than the famished body. And the prophet Amos describes such a famine : “ not a famine of bread, nor a thirst for water, but of hearing the words of the Lord ” (*Amos* viii, 11). Such a famine is the natural result of the avarice of the Rider on the Black Horse. He is a merchant. He holds in his hands

the merchant's scales, and he sells at a high price even the commonest food of the hungry soul, "A measure of wheat for a penny, and three measures of barley for a penny;" while the more precious food, demanded by a deeper spiritual need, he will not allow to be touched, "the oil and the wine" of the Spirit.

In what age has not the Whiteness of the Church been stained by the avarice of her rulers in Church and State? But there have been ages in which it has been more widely prevalent than in others, especially those which followed that complete conquest of Paganism which established Christianity as the dominant and unquestioned religion of the Roman world.

"Passing rapidly," writes Hallam, "from a condition of distress and persecution to the summit of prosperity, the Church degenerated as rapidly from her ancient purity . . . . . covetousness, especially, became almost a characteristic vice . . . . . Simony, or the corrupt purchase of spiritual benefices, was the second characteristic reproach of the Clergy in the eleventh century." "It was the time," says Guizot, "of the greatest abuses of simony, of the altogether arbitrary disposition of Ecclesiastical benefices." Well might the venerable Bede say of this Seal: "Equus niger falsorum caterva est fratrum." "The Black Horse is a band of false brethren."

Peter of Blois, Archdeacon of Bath in the twelfth century, speaks of his contemporaries as being "De lanâ ovium, et non de salute solliciti." "Looking after the wool of their sheep rather than their salvation." His sermons are full of condemnations of this vice, and he has handed down his indignant testimony in these two Latin lines:—

"Nobilis ecclesiæ quondam venerabile nomen  
Prostat, et in quæstu pro meretrice sedet."

This testimony to the fearful corruption of the Church and her rulers was written in the twelfth century, and a

volume might be filled with similar lamentations uttered by those few lights which were still shining brightly even in the darkest, the **BLACKEST** ages of the Church.

That ζύγρον in this passage means a pair of scales and not merely a yoke is certain from the fact that it is used to weigh the wheat and the barley. And Victorinus, in the third century, writes, "habens stateram in manu suâ." Of this Rider the benedictine Monk, Ambrose, in the eighth century, writes: "Temporalibus stipendiis quorundam vitam mercari quærit . . . . inediâ spiritualis cibi necatos in augmentum sui corporis sumens."

It was a vision, then, full of warning to the Church, her rulers, and people in every age, which passed before the eyes of the wondering Apostle when he looked "and lo a black horse: and he that sat on him had a pair of balances in his hand," and a voice said, "A measure of wheat for a penny, and three measures of barley for a penny, and hurt not the oil and the wine" (vi, 5, 6.)

The natural result of the unlawful use of the sword for the suppression, not of immorality, but of opinions contrary to the teaching of the Church, and, of the almost universal prevalence of avarice, not only among the laity but also among the Clergy, was the gradual formation of a fiercely anathematising and persecuting Hierarchy. This is pictured later on in the prophecy by symbols the meaning of which cannot well be mistaken.

A vision more terrible than any of its predecessors is here seen upon the opening of the Fourth Seal, and is thus described by the Apostle, "I looked, and behold a pale horse, and his name that sat upon him was Death, and Hades followed with him: and power was given unto them over the fourth part of the earth, to kill with the sword, and with famine, and with the wild-beasts of the earth" (vi, 8.)

The colour of this Horse indicates a still wider departure from the pure whiteness of the primitive Church. The word here is *χλωρός*, signifying, like grass, but expressing here the pale, sallow, death-like hue of grass in hot climates. But it has a peculiar significance as expressing one of the colours which the Priest was to regard as a symptom of true leprosy, the participle *χλωρίζων* being used in the Septuagint as the equivalent of the Hebrew adjective. (*Lev. xiii, 49; xiv, 37.*) The Priest is to suspect true leprosy if he sees the plague in the skin *χλωρίζουσα ἢ πυρρίζουσα*, pale greenish or reddish.

These colours are strikingly significant. They mark the gradual departure of the Church, more and more widely, from the early purity of the age of Christ and His Apostles. We pass from White to Red, and Black, and reach at last the loathsome and death-like hue of leprosy. Only those who are ignorant of the history of Christendom from about the ninth or tenth century can fail to recognise this. And, as we stand afar off and cry, "Lord have mercy upon us," we listen eagerly for the words of the Great Healer, "I will, be thou clean."

The names Death and Hades given to the Rider on this Horse and his attendant are obviously personifications, and symbolize the wicked and cruel Ecclesiastical and Civil Rulers of the suffering Church.

Like their predecessors they still can slay men with the Sword of the Civil Power; and starve their souls with the famine of the word of God; and their power is supported by the wild-beasts of the earth, invariably in this prophecy and the Book of Daniel the symbols of the worldly sovereigns.

Does history prove the truthfulness of this picture of the oppression of the Church by her wicked rulers from an early century? It tells us of the Inquisition, the torture chamber, the wrack and the fire; of the propagation of the

doctrines of the Church, not by persuasion, and example, but with the argument of the sword.

“The Catholic Princes (the wild beasts of the earth) connected their own interest with that of the Clergy, and enforced by fire and the sword the terrors of spiritual censures. In the Netherlands alone, more than one hundred thousand of the subjects of Charles the Fifth are said to have suffered by the hand of the executioner.” (Gibbon, C. 16 ).

The terrible state of things, which prevailed for many ages in the Church, was thus referred to by Dr. Pusey in a sermon preached at Oxford in 1837. “Plain as these things are, it is even more miserable, that in such a cause . . . murder, treason, rebellion, assassination, lying, perjury, secret slaughter of whole bodies at once, should have been justified by Divines, writing in the Name of Christ.”

After these words you will scarcely think that I have been too hard upon the rulers in Church and state who committed these atrocities, by applying this vision to them and their works. We may observe, too, that their dominion is represented as very extensive but not unlimited. “Power was given unto them over the fourth part of the earth.” (vi. 8.).

The more I read and the longer I think the more fully persuaded I am that this interpretation of these Horsemen is true and full of warning to the Christian in every age. The love of power and money, and the spirit of intolerance and persecution are productive of much evil at all times, and will be so, we may be sure, to the end, until the heavens open, and He, once crowned with thorns, but then with many diadems, as King of kings and Lord of lords, comes forth, followed by the armies of heaven clothed in linen white and clean, to execute Judgment and to destroy all them that have corrupted the earth.

Meanwhile we are refreshed with a glimpse of the Saints who have conquered in the strife. "And when he had opened the Fifth Seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." (vi, 9-11.)

Of this vision Bede says: "Quia ecclesiam dixerat in præsentem multipliciter afflictam dicet et gloriam animarum post corporum pœnam." "Because he had mentioned the manifold affliction of the Church here, he will mention also the glory of souls after the pains of the body." Of their prayer he adds: "They pray for the day of Judgment and the destruction of the reign of sin, not from hatred of their enemies, for whom they prayed in this world, but from the love of righteousness, with which they themselves are in harmony as placed near the Judge."

That there is a place for the rest of departed Saints in the intermediate state was the firm belief of the ancients, as Irenæus writes: "A Paradise has been prepared for the righteous, where they remain until the consummation." (*Iren. Lib. iv, c. 5.*)

The closing words in which the vision of the Fifth Seal is described are somewhat ominous. The Saints are bidden to rest "until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." Time only will show whether the ranks of the Martyrs are yet filled. They are certainly not so in the battle-field of our Missionaries, and the Christian in all ages must be

prepared, if the occasion requires it, to seal his testimony with his blood.

The Sixth Seal, under images taken from the convulsions of the natural world, and from the language of the Hebrew prophets, describes the troubles which precede the Second Advent of Christ. How far the language is entirely figurative can be determined only by the event. Victorinus regarded it as prefiguring the last great Anti-Christian persecution.

“In texto sigillo factus terræ motus magnus ipsa est illa novissima persecutio.” And this seems to have been the opinion of Keble.

“By tempests, earthquakes, and by wars,  
By rushing waves, and falling stars,  
By every sign her Lord foretold,  
She sees the world is waxing old,  
And through that last and direst storm,  
Descries by faith her Saviour's form.”

(*Christian Year. Adv. 2.*)

Before the Seventh Seal is opened an episode is introduced, assuring us of the safety of the faithful under all trials; another glimpse of the blessedness of the departed Saints. The Elect of Israel are sealed and numbered. The multitude of the Gentiles is countless. They have been protected during the great tribulation of this life, and are comforted by blissful rest in the Paradise of God.

The Seventh Seal is opened, and the storm is succeeded by a great calm. So Bede writes, “In Septimo cernit initium quietis æternæ.” And so also says Victorinus, who accounts for the expression, “about the space of half an hour,” from the necessity of the case, because otherwise the prophet could not continue his description of subsequent visions, “Nam si esset jure silentium, hic finis narrandi feret.”

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## LECTURE II.

In the vision of the first Four Seals we have had a figurative but intelligible picture of the Church fighting her way against all enemies to supreme power in the Roman World, "the fourth part of the earth." The Serpent, though baffled, has not allowed her to pass through the conflict unwounded or unpolluted. The lust of power, the love of money, and intolerance of opposition have sadly stained her originally white raiment. Abusing her power and the influence of her high position in the world, persecuting and slaying her opponents instead of persuading them by argument and attracting them by love and holy example, she reached at last a condition scarcely less corrupt than that of Jerusalem in the days of Christ, and not unlike that of Sardis, to whom it was said, "Thou hast a name that thou livest, but art dead. (*Rev.* iii, 1.)

And yet the religion of Christ has been all through a conquering religion. It has been His warfare, although His generals and soldiers have too often been very unlike Him. It was His will that Christianity should triumph over Paganism, and He will not allow the sins of His ministers or any other obstacles to stand in the way of His triumphant march. And not only so. The Church is still the society which He has instituted for the salvation of her faithful members; a blessed truth which subsequent visions will reveal; even as Jesus said of the Holy City which He wept over for her sins, "Ye worship ye know not what, we know what we worship: for salvation is of the Jews." (*St. John* iv, 22.)

The spreading of Christianity being thus symbolized as the warfare of One going forth "conquering and to conquer,"

it is consistent that the judgments which attend His triumphant march inflicted on those who openly oppose or secretly corrupt His religion should be revealed by symbols of a like character.

The typical warfare of Joshua and the siege and fall of Jericho seem, therefore, to have suggested the symbols of the Seven Trumpets of Judgment.

It is also consistent that the plagues of Egypt should suggest imagery for the description of these judgments, and, remembering that we have before us an allegory and not a literal narrative, we shall understand the language in which these judgments are described as we would that of any other allegory.

We shall expect also that the description of these judgments, though pointing to some well-known opponents or corrupters of the Church, should, like the visions of the Seals contain principles of judgment applicable to all ages, reminding us always that "where the carcase is there will the eagles be gathered together."

We know from the history of the past and from the signs and events of our own times, that Christianity was for several centuries fiercely opposed and persecuted; then became the dominant and unquestioned religion of the Roman World for more than a thousand years; and is now being opposed again and is passing through a crisis, the issue of which God only can foresee.

The meaning of these Trumpets will be better understood when we know more of the Great City for whose judgment they prepare the way. And for this purpose it will be well to pass at once to the more intelligible visions of the 12th and 13th chapters. For these give us a picture of Roman Christendom from the birth of Christ to the present day which can only be misunderstood by those who are unacquainted with history or blinded by theological prejudice.

Indeed it is theological prejudice, more than anything else, which has hitherto so often kept men from understanding the Apocalypse.

Romanists and some Churchmen seem determined to see no condemnation of the sins of the Latin Church in these visions; and Protestant commentators are scarcely able or willing to see in them anything else. And it has been the prevalence of a more tolerant spirit and greater fairness of mind which has caused such a marked difference in the more recent commentaries on the Revelation as compared with those most popular at the time when I first gave my mind to the subject, now nearly fifty years ago.

The alarmingly rapid spreading also of openly professed infidelity, and of opinions opposed not only to Christianity but even to the very foundations of all morality and religion, during the last few years; as well as the changed attitude of the so-called Christian Rulers of the world towards the Church, the strained relations of the Civil and Ecclesiastical Powers, have shown us only too plainly that there are enemies of the truth far more formidable than the Papacy, and quite as likely to be predicted in such a Prophecy as the Apocalypse.

Even so sound a Theologian as Bishop Wordsworth lived too early to appreciate this, for he can see little except the Papacy in the symbols of the Revelation.

The evident success, in fact, of more recent interpreters is not due to any mental superiority or truer spiritual insight, but to the further evolution of that condition of things predicted by the visions of the Apostle, which throws a new light upon them. That which Sir Isaac Newton predicted has come to pass. "The folly of interpreters," he says, "has been to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy

also into contempt. The design of God was much otherwise. He gave this and the prophecies of the Old Testament, not to gratify men's curiosity by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event, and His own Providence, not the interpreter's, be then manifested thereby to the world . . . . He that would understand the old Prophets must begin with this ; but the time is not yet come for understanding them perfectly, because the main revolution predicted in them is not yet come to pass . . . . There is already so much of the prophecy fulfilled, that as many as will take pains in this study may see sufficient instances of God's Providence : but then the signal revolutions predicted by all the holy Prophets will at once both turn men's eyes upon considering the predictions, and plainly interpret them."

These words were printed in 1733, more than fifty years before the French Revolution, the commencement of that period which modern historians are already beginning to call the Era of Revolutions.

We are living during this Era of Revolutions ; and I hope to show in a subsequent lecture that they are partial fulfilments of the symbolic language of the Fifth Trumpet and the Fifth Phial ; the former being a figurative description of the withdrawal of Providential restraint from the dangerous classes ; the latter of a judgment falling upon the Throne.

But all this will be more intelligible when the later and less obscure symbolisms have been explained. For it is a characteristic of this prophecy, that each succeeding vision throws light upon that which precedes it.

It would be mere guess-work to give the earlier visions of the Seals and Trumpets, and of the Temple and Holy City the meanings suggested in these lectures, if we had not the later visions beginning with the 12th chapter to

reveal to us their true significance. Many plausible interpretations of isolated visions in the earlier part of the Prophecy might be suggested and have been suggested, but the fair-minded interpreter must give them up at once, however probable in themselves, if inconsistent with the plainer visions we have now to consider.

These symbolismes begin with the 12th chapter and, together with the 13th and 17th chapters, give us a picture in several compartments of that which we may call Christendom from the birth of Christ until the end.

The visions of the Apocalypse being obviously synchronous, the Prophetic Spirit here takes us back to the very beginning of the preceding visions.

“There appeared a great sign (*σημεῖον*) in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars : and she being with child cried, travailing in birth, and pained to be delivered.” (xii, 1.)

We have here the well-known symbol of the Hebrew prophets for the Church or people of God. She here represents the Jewish Church, first travailing and giving birth to Christ, then, as the vision proceeds, merged in and developing into the Christian Church, the Bride of the Lamb. The sun and moon and the twelve stars remind us of the dream of Joseph concerning her founders, and predict her future glory and power.

This is the most ancient and most obvious interpretation of this symbol, given ages before the follies of Maryolatry had suggested a different signification. We may regard it as quite certain that the Woman, whether faithful or like Israel of old unfaithful to her Husband, is the symbol of the Church all through the Apocalypse. Thus Victorinus writes ; “the woman clothed with the sun is the ancient Church of the fathers and the prophets, and of the saints and Apostles!”

The pains of travail, the common symbol of ancient prophecy, well represent the critical time of Jacob's trouble, for it was, as usual, just when the state of the Jewish Church had come to the worst that rescue came to the true Israel. When the sceptre was finally departing from Judah and a law-giver from between his feet, when the iron yoke of Rome was entering into Israel's soul, then Jesus, the Great Champion, was born, here called the Man Child who was to rule all the nations with a rod of iron.

This was one great sign. The next is of equally fixed and definite meaning, a great Red Serpent standing ready to destroy the Child.

We have here, in fact, a figurative description of Paradise regained, as in *Genesis* iii we have a narrative, either literal or figurative we cannot tell which, of Paradise lost. The vision of the New Testament unveils the mystery of the Old Testament narrative. The same *dramatis personæ* are brought before us. The Woman, her Seed, and the Serpent. To give this symbolism any other meaning is to violate one of the soundest principles of interpretation, and to leave the prophecy, so to speak, floating in the air.

That the Woman here is the symbol of the Church as a corporate body, and not of any individual woman, whether Eve or the Virgin Mary, is placed beyond all question by that which is afterwards said of her.

(1.) Her condition in the world, after the birth of her Son and under the persecutions of the Serpent, is so described as to exclude all idea of her representing any individual woman as we shall presently see.

(2.) She is identified with the Holy City, the heavenly Jerusalem, the well-known symbol of the Church. Thus, in chapter xix, 7, we read of the marriage of the Lamb and that His wife hath made herself ready. And again, in chapter xxi, 9, we read, "Come hither, I will show thee the bride,

the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

Bearing in mind, then, that this Woman-city, as we will call her, is the symbol of the Church in all ages, let us examine minutely what is said about her in Chapters xii, xiii, and xvii.

They give us a picture of the Church in three conditions exactly such as we know her to have been in during the last eighteen centuries.

I. In Chapter xii we see her, as she was during the first few centuries, exposed to the open and violent persecutions of the Serpent, acting first through the instrumentality of Pagan Rome; and then soon after, when the Roman Empire became Christian, bringing against her those hordes of barbarians who destroyed that Empire, and, but for the Providence of God, would have swept her away together with all Roman rule and civilization.

II. Then in Chapter xiii we have symbolized those sovereigns who divided between them the *dissecta membra* of ancient Rome, who became her protectors, but most oppressive and corrupting protectors, under the influence of the Pope and his creature, the Holy Roman Empire, founded by him in the person of Charles the Great in A.D. 800.

III. But in Chapter xvii her long and undisputed dominion over the kings and nations of the Latin world seems to be represented as drawing to a close. And we recognize in the symbolism that changed relation towards the ruling powers of Western Christendom in which we now find her.

What has brought this about? The spreading of infidelity, false socialism, and anarchical principles of many kinds. This we can see; but we cannot predict how it will end: whether by some gradual process, or some sudden

catastrophe. The latter seems to be implied by the language of the prophecy, which appears to predict that the Church will be punished for her sinful worldliness by those who have supported her for so many ages, and, like Zion of old, will be purified and redeemed by judgment.

We have the Church, then, represented in the prophecy in these three conditions as regards her connection with the Powers of the world. First openly persecuted by them; then for many ages protected and corrupted by them; and in the end rejected and punished by them in consequence of the falling away from the Christian faith of the latter days.

This need not imply any diminution of the Church's spiritual power for the salvation of believers, but only her loss of political influence and a reversion to her original attitude of open warfare with a sinful and godless world.

To ascertain now the significance of the peculiar form given to the Devil in chapter xii, that of "a Great Red Serpent with seven heads and ten horns, and seven crowns on his heads," we must compare it with the reproduction of Daniel's well-known symbol of the world-power in all ages described in chapter xiii.

And here we are on solid ground, because, however much some modern critics may question the date or authenticity of the book of Daniel, they all admit, because the prophet so explains it, that he represents the ultimate development of the world-power by the symbol of a Wild-beast with Ten Horns. The only difference between the two prophets is this: that St. John adds Seven Heads to his symbol to identify it more plainly with Rome, the City of the Seven Hills, and the possessor of universal dominion in his day.

Let us look closely at the great wild-beast of chapter xiii. He is a composite creature with the body of a Leopard, the paws of a Bear, and the mouth of a Lion. Evidently, there-



fore, the consummation and ultimate result of the evolution of worldly dominion, passing from its seat on Euphrates, through Persia and Greece to the banks of the Tiber.

The order in which these animals are mentioned is also significant. Daniel looking from his stand-point begins with the Lion of Babylon, the Bear of Persia, the Leopard of Greece, issuing in that terrible Roman Empire, who subdues all predecessors and puts forth Ten Horns.

St. John, from his stand-point, traces back the progress of the Empire through the Leopard of Greece, the Bear of Persia, to the Lion of Ancient Babylon, and so gives us a picture of world Empire in all ages up to the Day of Judgment.

Hopeless confusion has resulted from the attempts of nearly all Protestant commentators to identify this Wild-beast with the Papacy. It is unquestionably the symbol of the World-power in all ages and not at all of the Church. Yes, of the World-power in all ages, from Babylon to the end; and yet, when we look more closely into the matter, and compare minutely the description of this symbol given, first in chapter xii, then in chapter xiii, and then in chapter xvii, we shall find marks indicating special conditions of the world-power in special periods of time.

The Devil, the Prince of this world, the persecutor of the Church at the beginning and until she has reached a position of comparative safety from his open persecution by infidel rulers, is represented in chapter xii by a great Red Serpent with Seven Heads and Ten Horns; because the Pagan Roman Empire was, during the early centuries, the visible instrument of his malice, and because a Wild-beast with Ten Horns was Daniel's symbol of Rome.

Observe here, then, how this special period of time is marked in this 12th Chapter. Because this symbol here refers to Rome as yet undivided, reigning still supreme from

the City of the Seven Hills, the Creature has crowns upon its Seven Heads.

The same World-power, after the disruption of the Roman Empire, held by many independent sovereigns, comes before us again in chapter xiii. But mark the difference. Rome is no longer the sole seat of Empire; her dominion is now held by a family of independent sovereigns, called by Gibbon the Great Republic of the West. The creature, therefore, has now regal crowns upon its Ten Horns.

Another striking sign also indicates that a great change has now passed, in this 13th chapter, over the World-power. It bears no longer the form of the Serpent, but simply that of worldly dominion, like the symbols of Daniel.

Why is this? The prophecy explains itself. The Serpent is represented, in chapter xii, 17, as failing in every attempt to destroy the Woman, and then as going away with the intention of carrying on a more secret warfare, no longer with the Woman herself but with the faithful remnant of her children; that is to say, no longer with the Church as an organized body, under Civil and Ecclesiastical Rulers, but with the true and living members of that organized body, the faithful witnesses of Jesus, who dare to denounce her crimes and attempt her reformation.

What a sad but truthful picture of Latin Christendom for many ages! Did not the character of the Church, though still like Jerusalem of old the Holy City of God and home of the faithful, sadly deteriorate as an organized body? Did she not grow into a great, proud, worldly-minded and persecuting Hierarchy? Did she not imitate Jerusalem who slew all the prophets which were sent unto her? Did she not torture, slay and burn in the fire her own more faithful children?

We are not surprised, then, to find the Devil in our allegory no longer showing himself openly in the form of

the Serpent, but giving "his power, and his throne, and his great authority" to another, to Daniel's symbol of the Roman Temporal Power, a Wild-beast, with seven heads, and ten horns, and ten crowns upon his horns.

We shall find this same symbol of the World-power represented in Chapter xvii in a widely different relation to the Woman or Church, that is, to the world-worshipping Church, the worship of the world instead of God being always represented in Holy Scripture under the figure of fornication or adultery. As Isaiah exclaims, "How is the faithful city become an harlot!" *πόρνη* (*Isaiah* i, 21).

The long and intimate connection of the Church, as an organized body, with the Rulers of Latin Christendom, is exhibited to the wondering eyes of the Apostle under the figure of a Woman unfaithful to her Husband sitting upon Daniel's symbol of the World-power.

Only those who are wilfully blind, who will not see how cruel and corrupting to the Latin Church has been for ages the rule of Christian Sovereigns and Roman Popes, can fail to understand this vision of Judgment. For this xviiith Chapter is a vision of Judgment: "Come hither; I will show unto thee the judgment of the great harlot that sitteth upon many waters: with whom the kings of the earth have committed fornication" (xvii, 1-2).

The vision predicts the punishment of the Church for the crimes of her rulers. And the instruments of her punishment are those very worldly Rulers who have for ages supported her, but who at last turn against her and fight against every form of Christianity or true religion. For it is written of these possessors of the World-power in the latter days, not only that they shall hate the Harlot Church and rob her of her possessions, but also fight against the Lamb. "They shall make war with the Lamb; and the Lamb shall overcome them; for He is Lord of lords and King of kings." (xvii, 14.)

And now, then, let us go back to the beginning of chapter xii, and examine more in detail the pictures which chapters xii, xiii, and xvii, give us of Latin Christendom from the birth of Christ to the Day of Judgment.

Much which paints the future must remain indistinct, but the symbolisms which represent the past and the present are as clear as the day, and as terrible as they are clear.

He who is elsewhere called "the dragon, that old serpent, which is the Devil and Satan (xx, 2), stands here (xii, 4) ready to devour the Woman's Seed as soon as He is born."

Stars in this prophecy have been already explained to symbolize the rulers of the Church. And it was by his influence with the rulers of the Jewish Church that the Devil was able to accomplish the death of Christ, and to bring the guilt of His Blood upon the outcast race of Israel. Well, therefore, may the Serpent be represented as enlisting them on his side by an intelligible figure. "His tail drew," as it were swept round, "the third part of the stars of heaven, and cast them to the earth." (xii, 4.)

These represent the unfaithful rulers of Israel. But the true Israel then develops into the Christian Church. As Daniel predicts of Messiah, "He shall confirm the covenant with many." (*Dan.* ix, 27.) This true Israel with the Gentile converts, or the Christian Church, this faithful Woman becomes, therefore, the object of the fierce persecution of the Serpent, having the form of great Pagan Rome, an openly infidel Power, the instrument by whom the Devil attempts the destruction of the Church.

She is represented, however, as fleeing from her persecutor until she reaches a place of comparative safety in the wilderness of this world, where God has arranged that men shall support her for a fixed period of time, mysteriously symbolized by 1260 days. "Her Child was caught up unto

God and to His Throne." (xii, 5.) "He was received up into heaven, and sat on the right hand of God." (*St. Mark* xvi, 19.) "And the woman fled into the wilderness, where she hath a place prepared by God, that they should feed her there a thousand two hundred and threescore days." (xii, 6.)

This brief prediction of the Church's escape from Pagan Rome's persecution by her establishment in the Roman Empire, is made clearer later on in the chapter. Meanwhile another little vision is inserted to symbolize the great battle which was fought out between Christ and His Martyrs, and the Devil and his agents during the earlier centuries of Christianity.

The mystery is cleared up and the meaning of this warfare is fixed by the words of verse 11. For the combatants on the side of Christ, though doubtless assisted by His angels, are evidently men, whom the heavenly host speak of as their brethren: "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before God day and night. And they overcame him by the blood of the Lamb, and the word of their testimony, and because they loved not their lives unto the death" (xii, 10, 11). The victory is evidently attributed to the faithful witness of the martyrs and confessors of the Church.

But why, it may be asked, should it be described as a war in heaven? For the obvious reason that it was a battle in which angels and devils were the supporters or opponents of the human combatants. Of this truth St. Paul was deeply conscious when he wrote, "We wrestle not against flesh and blood," against mere human adversaries, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Better rendered in the Revised Version—"against the spiritual hosts of wickedness in heavenly places"; that is, "against wicked spirits in heaven" (*Ephes.* vi, 12).

Nothing is more plainly revealed in the New Testament than the personality and power of the Devil, and that he and his hosts were the fierce opponents of Christ and His people. Our Lord calls him the Prince of this world, and speaks of his overthrow and expulsion from heaven as the result of His own great work.

And so, in our allegory, the victory of Michael and His angels is complete. The Serpent, man's enemy, is cast out of heaven. He may no longer accuse man before God as in the days of Job. The words of Christ have come to pass. "I beheld Satan as lightning fallen from heaven." "Now is the judgment of this world, now is the prince of this world cast out." Man's heavenly state is for ever secure; the devil henceforth has power over his body only. He may torture the body in this world, but he can no longer injure the soul of the faithful Christian. "The souls of the righteous are in the hands of God, and there shall no torment touch them."

And now, what proof have we that this must be the meaning of this vision of spiritual warfare, whatever may have been the uses made of it by poets and painters?

1. It is certain that Michael here represents Christ, the King of Angels, for the passage rests on the words of Daniel: "At that time shall Michael stand up, the great Prince which standeth for the children of thy people" (*Daniel* xii, 1), that is, the great promised Messiah.

Whether there is a created Angel called Michael or not we cannot tell. But in this vision he must be either Christ Himself or the Symbol of Christ. For the battle is the battle of Christ; Christ alone can conquer Satan; Christ alone can put his heel upon the head of the great Serpent.

Such is the interpretation of the passage given by Bullinger in the sixteenth century: "The angels whose power the Serpent uses against Michael are the princes of

this world. . . . We have also Michael, that is, Christ, as the Umpire of our combat."

2. And that the angels of Michael symbolize the Martyrs and Confessors of the Church is evident from the words of verse 11 already quoted, for of no others could the inhabitants of heaven say: "They overcame him by the blood of the Lamb, and by the word of their testimony, and because they loved not their lives unto the death."

What a practical lesson for the Church in all ages, especially in times of religious persecution! Thus only can the Evil One be overcome, by trust in Christ's Sacrifice, by faithful witness in word and life, and by willingness, if need be, to die for His Truth.

This prophecy, indeed, does not represent the power of the Serpent in this world as wholly destroyed by the victory of Christ and His Martyrs. Far otherwise. Each Christian must still fight and conquer for himself by faith in Christ. But he can make his own the triumphant language of St. Paul: "Who shall lay anything to the charge of God's Elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." (*Rom. viii, 33.*)

This is true and very comforting and encouraging, but it is also true that we must suffer with Him, if we would share His Glory. (*Rom. viii, 17.*) Well, therefore, may the angels say, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a little time." Or quite literally, "knowing that he hath a little time." That is to say, "knowing that he has still a little time to persecute the faithful," εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει. (xii, 12.) Christ has conquered him, but the Woman, the Church, is still exposed to his persecutions. And so the

vision goes on to symbolize the persecution of the Serpent and its results.

Verse 14 amplifies the brief statement of verse 6, in which the Church was represented as the Woman fleeing for refuge to a place in the wilderness of this world which God had prepared for her, where men should nourish her for a specified time symbolized by 1260 days.

The vision, therefore, interrupted to emphasize the warfare of Christ with Satan, goes on to explain by what means the Woman was enabled to reach her appointed place of safety. "To the woman were given the two wings of the great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time (*i.e.*,  $3\frac{1}{2}$  years = 1260 days) from the face of the Serpent."

History tells us, that which St. John could not have known or even conjectured, that the place of the Church's refuge was the throne of the Cæsars and their successors. To this Providence was to bear her, as of old, on eagle's wings. But the instruments employed for this purpose were, as we know, very definite wings of a very definite eagle. And it is emphatically said not merely on eagle's wings, but on "the two wings of the great eagle."

This is the interpretation of the passage given by Mede, considered one of the most judicious commentators on the Apocalypse in the seventeenth century. "The great eagle," he says, "is the Roman Empire. His two wings, two Cæsars of the Empire parted into two parts, the West and East, by whose protection and conduct the Church departed into an eremitical state." (Mede, page 45.)

It is also so explained by Bullinger. "He seems to me," he writes, "to represent as a wilderness those kingdoms and peoples which call themselves Christians, while they are nothing less." And Hippolytus, explaining that the woman is the Church, thus speaks of her dwelling in the wilderness



during the symbolical period of 1260 days. "These are the days," he says, "in which a Tyrant shall obtain supreme power, persecuting the Church, fleeing from city to city, and hiding in solitude in the mountains." Far seeing words to be uttered by a Bishop in the third century! For the same Power which protected the Church, as a divinely instituted and organized society, was also too often the persecutor of her more faithful children, the true lights of the Church and the witnesses of Jesus, bearing their testimony against the sins and errors of their times, "clothed in sackcloth," during the same 1260 days. (*Rev.* xi, 3, 4.)

The conversion of the Roman Empire and the support given to the Church, first by the Roman Emperors, and subsequently, and down to our own times, by those independent sovereigns who divided between them the whole Latin world, was, as we see from this prophecy, designed from the beginning by the Providence of God to rescue the Church from the open persecutions of the Devil by means of openly infidel powers. And if the Church, as a highly organized body, had not been upheld by the civil Rulers of the world, Christianity, humanly speaking, could scarcely have outlived the confusion and tumult of the times which followed the disruption of the Roman Empire. And we may recognize in this the fulfilment of the words of Isaiah, when he says of the Church of the future, "Kings shall be thy nursing fathers, and their queens thy nursing mothers" (xlix, 23); "Thou shalt suck the milk of the Gentiles, and shalt suck the breast of Kings" (lx, 16).

But the Woman, though borne on the two great wings of the great Roman Eagle, was not yet safe. She is on her road to her final resting place in the wilderness of this world, where she is to be nourished for the 1260 days, but she has not yet reached it. She has first to pass through

the deep waters of much affliction. And so the vision reveals the machinations of the Serpent, baffled but not discouraged by the conversion of Rome.

Having failed to destroy the Church by the persecutions of Pagan Rome, he now attempts to sweep away the Empire and Church together by inspiring with the lust of conquest the infidel races hovering round its frontiers.

The figurative language by which our prophecy describes this last attempt of the Serpent, retaining still his own proper form, warring, that is, against the Church by means of professed infidel powers, is exactly that which is used by almost every historian who writes concerning the fall of ancient Rome. Seeing that the Woman was escaping from him on the two wings of the great Eagle "the Serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away by the flood." But he did not succeed in this attempt, for "the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the Serpent cast out of his mouth." (xii, 15, 16.)

That these waters signify peoples is explained later on in the prophecy. "The waters which thou sawest . . . , are peoples, and multitudes, and nations, and tongues." (xvii, 15.)

To give any other meaning, therefore, to the waters of this flood in chapter 12, will be to violate one of the soundest principles of interpretation, namely, that of giving the same symbol the same meaning unless the context plainly suggests another. Victorinus thus interprets the passage, although he lived too early to understand its full significance. "The water," he writes, "which the Serpent cast out of his mouth signifies the people who at his command persecute her."

We have here, then, a very intelligible symbol. The irruption of Northern hordes into the Roman Empire, threatening the annihilation of Christianity, is compared to a deluge of waters. But the allegory does not stop here. It

goes on to describe the causes which saved the Church from sharing the fate which overtook Roman Dominion and civilization. The latter was utterly destroyed, but the Church, though fearfully corrupted by the violence and ignorance of the times, escaped destruction and eventually became one of the mightiest powers of Mediæval and Modern Europe.

The symbolism is easy to understand. The Woman escapes destruction because the earth gradually absorbs the flood. That is to say, these hordes of savages gradually settle in the rich provinces of the Empire, and so the Church has time to convert them and eventually to make them her warmest and most enthusiastic, though ignorant and blindly superstitious supporters.

What do historians tell us about all this? In describing the great catastrophe of the Fall of Ancient Rome and its results they use figurative language precisely the same as that of this prophecy.

Thus Mosheim writes: "The Goths, the Heruli, the Franks, the Huns, and the Vandals, with other fierce and warlike nations, for the most part strangers to Christianity, invaded the Roman Empire, and rent it asunder in the most deplorable manner. Amidst these calamities the Christians were grievous, nay, we may venture to say, the principal sufferers." But he says, "The greater part of these barbarians embraced Christianity."

"Their conquests," says Alison, "were not, in the end, a mere change of government, or the substitution of one race of Monarchs for another; but a total subversion of the property, customs, and institutions of the vanquished people."

"Scarcely," writes Ranke, "was this great change accomplished, the Christian religion planted, the Church founded when new events disturbed the world. The Roman Empire, so long accustomed to conquest and dominion, was now in

its turn attacked by its neighbours, over-run, conquered. Christianity itself was shaken in the general convulsion. In the hour of their utmost peril the Romans once more remembered the Etrurian mysteries . . . . but these were mere transient impulses ; while the Empire in its Western provinces crumbled into ruins the edifice of the Roman Church remained solid and entire."

But historians also tell us how it was that Christianity escaped annihilation. It was because this destruction of Roman power and civilization, though so thorough, was yet so gradual, that the Church had time to convert her enemies as they settled in the Roman provinces, before fresh and fresh tribes came rushing in upon them.

Thus Gibbon writes : "It was not at once, or by any sudden act of violence that this complete transfer of property from the vanquished to the victors took place . . . . wave after wave succeeded, before the whole country was occupied ; one province was over-run for a whole generation before another was invaded . . . . before the tenth century the change was complete."

Surely, then, this great convulsion which so changed the face of the Roman world of the first four centuries, so imperilled the very existence of the Church, and so deeply affected her character in mediæval and modern times, bringing about a state of things the effects of which have been felt for more than a thousand years, and are being felt now in this age through which we are passing, was likely to be predicted in such a prophecy as that before us.

But I have said that historians describe this convulsion in figurative language precisely the same as that of our Allegory. They constantly speak of it as a great deluge ; of the successive invasions as waves succeeding waves, and, not only so, but as waters absorbed by the earth as they came rushing in upon it.

There is no reason to suppose that Kingsley, when he was delivering his lectures as Professor of modern history, was intending to illustrate by his figurative language this chapter of the Revelation; yet, let us consider his words, in a lecture to which he gives the title, "The Human Deluge."

"Taking one's stand," he says, "at Rome, and looking towards the North, what does one see for nearly a hundred years? Wave after wave rising out of the North, the land of night and wonder, and the terrible unknown; visible only as the light of Roman civilization strikes their crests, and they dash against the Alps, and roll over through the mountain passes, into the fertile plains below. Then at last they are seen too well, and you discern that the waves are living men, women, and children, horses, dogs and cattle; all rushing headlong into the great whirlpool of Italy: and yet the gulf is never full. The earth drinks up the blood; the bones decay into the fruitful soil; the very names and memories of whole tribes are washed away . . . . Like water they flowed in, and like water they sank into the soil."

Yes. So indeed they did; for, although the Serpent, baffled by the elevation of the Church to be the religion of the Roman Empire, "cast out of his mouth water as a flood after the woman, that he might cause her to be carried away by the flood, the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the serpent cast out of his mouth."

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## LECTURE III.

Two unsuccessful attempts, then, have been made by the Devil to destroy the Church. In these he has shown himself in his own proper original form as a Serpent. That is to say, he has used as his instruments openly infidel powers; first, Pagan Rome, and then, the infidel enemies of Christian Rome.

The Allegory now represents the Devil as entirely changing his tactics. Having failed to destroy the Church, he devises the means of corrupting her.

The Woman, he knows, is the Bride of the Lamb. And her faithful children, in every age, he knows, must ever be so. But he will try to bring about a state of things which shall cause the corruption of the Church as an organized body, and, as a consequence, the persecution by the Rulers of a Christian world of her faithful children. That he succeeded in this is a notorious historical fact. The Catholic Church, the mother in every age of eminent Saints, has yet been ruled and oppressed from time to time by monsters of iniquity, employing at the instigation of the Devil, the terrors of the Inquisition, the torture chamber, and the stake for the suppressing of every attempt at reformation, either in doctrine or morals.

The symbolical representation of this state of things and the hand which the Devil has had in bringing it about are remarkably clear, and entirely consistent with the images used by the Hebrew prophets in speaking of the Jewish Church.

The Woman is the Bride of the Lamb (*ἀρνίου*). The Devil persuades her to commit fornication with the World, the Lamb's enemy (*θηρίου*), the Wild-beast of the prophet

Daniel. The way in which the Devil brings this about, and the instruments employed by him for this purpose, are symbolized in chapter xiii. Its consequences in the end, that is, the punishment of the corrupted Woman by her former lovers, is plainly pictured for us in chapter xvii.

There are three symbols in chapter xiii representing the Rulers of mediæval and modern Latin Christendom—(1), the family of Sovereigns who divided the Roman world between them; (2), the Pope, their spiritual head; (3), and his creature, the Holy Roman Emperor, their temporal head.

But what connection have these with the Serpent? And what right have we to think that the prophecy points them out as the Agents by whom the Devil attempts to continue his secret warfare with the Church?

Well, we have already seen that this great Wild-beast with Seven Heads, and Ten Horns, with Ten Crowns on his Horns, is simply a reproduction of Daniel's fourth or Roman Beast; symbolizing the World-power from his own age to the Day of Judgment. That the Devil endeavours to use this World-power for his purpose is clearly stated in the prophecy. In chapter xii, 17, the prophet sees the Serpent go away with the intention of making war with the faithful remnant of the Woman's seed. He sees him stand by the sea-shore. And he does not see him again until nearly the end of the allegory. But out of the sea he beholds the Wild-beast coming up. Not only so. He sees also that the Serpent gives to this Wild-beast his own power and throne and great authority, so that he still obtains through him the worship of men. "They worshipped the Serpent, who gave his authority unto the beast; and they worshipped the beast" (xiii, 4).

Satan offered Jesus the Empire of the world if he would worship him. The Empire of the world is not his to give.

And yet it is sadly true that he can and does assist the ambitious designs of Princes, and has too often used them for the persecution of the Saints. And so here "It is given unto him to make war with the saints and to overcome them . . . but he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the Saints" (xiii, 7-10).

In this 13th chapter the Wild-beast is said to war against the Saints at all times, and towards the end of his time to overcome them; referring probably to a time yet future when he will develop into the Antichrist. And this is consistent with what we read of him in chapter xi, where he is said to slay the witnesses of Jesus when they have finished their testimony. He is there said also to come up out of the Abyss; as here he rises out of the sea. But *ἀβύσσος* means the sea, a mass of raging waters; and is so constantly used in the Septuagint.

Out of what sea, then, did the Mediæval Kingdoms of Christendom arise?

Out of that tumult and utter confusion which followed the hurling of the great mountain of Rome into that which Kingsley calls "the wild weltering sea of war and misery" (see *Rev.* viii, 8); the state of things which followed that catastrophe.

This first symbol, therefore, represents the Christian Sovereigns of Europe, from the time when they divided the Latin world between them up to the end of their dominion far in the future. As Daniel predicted, they constantly inter-marry but never unite into one kingdom; at any rate not until the coming of Antichrist. (Compare *Dan.* ii., 43, with *Rev.* xvii, 17.) Speaking of the toes of Nebuchadnezzar's Image of Empire, Daniel writes: "Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to



another!" And yet union under one common Antichristian Head seems hinted at in Rev. xvii, as the great trial of the future, where we read the words, "God hath put it in their hearts to fulfil his will (*i.e.*, in punishing the false Woman, v. 16), and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled!"

But temporal Sovereigns have not been the only rulers of Christendom. The Pope has been their spiritual Head. And so, out of the earth, or a more settled order of things comes up before the prophet's eyes the Symbol of this Ecclesiastical Ruler, fully developed. "I beheld another beast coming up out of the earth, and he had two horns like a Lamb, and he spake as a serpent" (xiii, 11).

It is most important to distinguish clearly between this Second Wild-beast and his predecessor. The great Wild-beast with his Ten Crowned Horns has no essential connection with the Church. His Crowned Horns are temporal kings; and their connection with the Church for very many centuries, is, so to speak, accidental, and the result of their acceptance of the Christian Religion. The Providence of God has caused them to be the supporters of the Woman, His Church. Their own wickedness has made them the instruments of worldly Ecclesiastical Rulers for the persecution of faithful Members of the Church. But as a symbol, this Wild-beast stands for the World-power from ancient Babylon to the Day of Judgment. For more than a thousand years his connection with the Church has been very intimate. And this connection is symbolized in chapter xvii, where the wondering prophet sees the Woman in meretricious ornaments sitting upon the Wild-beast, and, to his utter amazement, drunken with the blood of Saints. And then he wonders still more to see the Ten Crowned Horns hating her whom they have so long loved, robbing her and persecuting her and at the same time fighting under Antichrist against the Lamb.

The non-observance of this clear distinction between the symbol of the World-power and that of the Church and her Ecclesiastical Head has led to endless confusion, and has often hopelessly obscured the terrible significance of this prophecy.

The prediction, which may well have filled the mind of St. John with wonder, is that of the union for a long time of the Kingdom of Cæsar with the Kingdom of Christ, followed by a fiercer conflict than ever in the days of Antichrist, and the full and final victory of Christ.

And now let us examine closely this Second Wild-beast who comes up out of the earth (xiii, 11).

We shall see that every single thing that is predicted of him marks him out as the symbol of the Pope.

He is a very composite symbol. There are many composite symbols in the Apocalypse, just as there is a mixture of good and evil in the characters of men and in all human institutions.

All through this prophecy we have symbols of Christ and His Church; and we have symbols of the World-power and the Devil, the enemies of Christ and His Church.

But not only so. We have also symbols formed by the combination of some elements in the symbols of Christ with those in the symbols of His enemies.

This Second Beast is a conspicuous example of such a composite symbol. Let us examine what is said of him point by point. We shall then see that no other Ruler who has ever yet appeared on the stage of history, except the Pope of Rome, exactly fulfils every one of eleven predictive marks.

But let us first remember that it does not at all follow from this that the prophecy condemns all Popes.

There have been many bad Popes, but also many good Popes. Just so there have been bad Bishops and Clergy

and many good Bishops and Clergy. In the same way the prophecy does not condemn all Temporal Sovereigns and Empires, although the symbol chosen to represent them is a great Wild-beast, with many crowned Horns. Such a symbol well represents the irresistible power of kings and the fact that this power is often cruelly exercised. The symbol stands for the World-power in all ages, and therefore does not imply that all Sovereigns are cruel as well as powerful. Cyrus, the deliverer of Israel, was the founder of the Empire symbolized in Daniel by a Bear devouring his prey.

In the same way this Second Composite Beast is the symbol of the Papacy in all ages, but does not imply the condemnation of individual Popes. And strict Protestant as I am, I never could see how the Bishop of Rome could well help becoming recognized by degrees as the Head of the Church; not because he was the successor of St. Peter, which he probably was not, nor, if he was, because St. Peter often took the lead amongst the Apostles; but simply because he was the Bishop of Rome, the Bishop of the great Imperial City, the seat of Empire.

I have always thought that we miss the point altogether in our controversies with Rome when we enter upon the question of the supposed primacy of St. Peter, his connection with Rome, and the Pope's succeeding him in that See.

We can justify our rejection of the Papal yoke on grounds much stronger and more indisputable than any derived from obscure historical questions connected with St. Peter and the early Bishops of the Eternal City. And these grounds are plainly marked out for us in the visions of this chapter.

We reject and resist the dominion of the Pope, because from being at first a Holy Bishop, looked up to with

reverence by the whole Church, yet claiming no authority over other Bishops, he became in time an usurper, a false prophet, a worker or supporter of false miracles, a forger of notorious historical falsehoods, a cruel corrupter, oppressor, and persecutor of the Church; and now, in our own age, the inventor of new articles of the faith, and the setter forth of a blasphemous claim to personal infallibility.

Let us look closely, then, at this little portrait of the King-Bishop.

After the First Beast, the symbol of the World-power in all ages has been fully described as finally developing, at some time yet future, into Antichrist; a Second Beast appears to help him in carrying on the work of the Serpent.

Mark I. He is a Wild-beast, and as such resembles the First Beast. He is, therefore, a temporal Sovereign; for such is the invariable meaning of this symbol. It is notorious that the Pope has been for ages a temporal Sovereign. He has had his Kingdom, his Papal States; his claim resting on the universally admitted historical forgery, the Donation of Constantine.

Mark II. He does not come up, like his predecessor, out of "the great weltering sea of war and misery," which followed the disruption of the Roman Empire; but he rose up out of the earth, he gained his temporal sovereignty at the commencement of a more settled order of things.

Mark III. We observe that he has Horns, the symbols of power. But they are unlike the Ten crowned Horns of the First Beast, the symbols of crowned Kings. They are very remarkable Horns, two Horns like those of a Lamb; *κέρατα δύο ὅμοια ἀρνίῳ*. But the Lamb is in this prophecy the symbol of Christ. This Beast, therefore, is represented as having, or, at any rate, claiming the powers of Christ. What a strange combination of symbols! The symbol of worldly sovereignty and the symbol of the powers

of Christ joined in one creature. This is the more remarkable when we remember that the Lamb of chapter v, 6, appears with Seven Horns, the symbols of universal power and Seven Eyes the symbols of the Seven-fold Spirit of God.

But what has the Pope called himself for many ages? What does he claim to be now? The Vicar of Christ. Not only the Bishop of Bishops, but also the King of Kings. He claims both the Imperial and the Spiritual authority of Christ.

He makes this claim now, in this nineteenth century. "For our own part," writes a contributor to *Brownson's Quarterly Review* of July, 1857, "we believe that God is King of Kings and Lord of Lords, that the Pope is His vicegerent on earth, and that, when Pope and Cæsar are in conflict, Cæsar is wrong."

This is not a novel interpretation of this symbol, but a very ancient one.

Hippolytus lived too early, of course, to know anything about Papal usurpations, but he saw what must be the meaning of the Horns of the Lamb, that they must imply a claim to Divine and Regal authority. "In that he speaks of his horns as like those of a Lamb, his meaning is that he will claim to be like the Son of God, and show himself as a King."

Victorinus describes him as a great false prophet. "Magnum falsumque prophetam dicit." And Irenæus calls him the armour-bearer and false prophet of the former Beast. "De armigero ejus, quem et pseudo-prophetam vocat" (lib. iv., c. 28).

The same interpretation is also given by Bede and other writers. And Bullinger thus interprets the symbol: "Per duo cornua similia Agni, utramque, et Pontificam et Regiam potestatem, quam sibi Papa usurpat, puto intelligendam. Similia vero Agni dicit, siquidem Christi se jactat vicarium." (Bullinger Conc., p. 56).

This, then, is the third mark in this composite symbol pointing to the Pope. It is the symbol of him who calls himself the Vicar of the Lamb, and claims authority over all the Bishops and Sovereigns of Christendom.

Mark IV. The Apostle describes him as speaking like a Serpent *ἐλάλει ὡς δράκων*. Again what a strange combination of symbolic elements we have here! The speech of him "who deceiveth the whole world," of him whom our Lord calls "the father of lies," coming from the mouth of one who claims to exercise on earth the temporal and spiritual authority of Christ!

The unfortunate translation of *δράκων* dragon instead of Serpent has somewhat obscured the meaning of this sign to the English reader. The word dragon suggests to most readers the idea of cruel violence; but the dragon of chapter xii is called "that old Serpent," *i.e.* the original tempter of man, his deceiver and accuser before God. And although the idea of cruelty is not excluded here, it is deception and falsehood which are chiefly pointed out. And Hippolytus so explains the sign: "Quod sicut draco loquitur, hoc est quod seductor est et non verax." In that he speaks like a serpent, the meaning is that he is a seducer and not truthful.

Our fourth mark, then, is a very intelligible one; for the Pope, in spite of his claim to be infallible, can scarcely be called a truthful teacher of the Church.

Mark V. "He exerciseth all the authority of the former Beast in his presence," *ἐνώπιον αὐτοῦ*.

The former Beast, as we have seen, symbolizes the World-power in all ages, held by the crowned sovereigns of Christendom for the time being. But this Second Beast, this Vicar of the Lamb, claims the right of meddling with the affairs of them all in their very presence, in their dominions.

Only those ignorant of history will question for a moment that this may be truly said of the Pope. History records one long struggle between the civil rulers of Christendom and the rulers of the Church supported by the usurped authority of the Pope.

Our English Sovereigns have often striven manfully to shake off the yoke of Rome; but, up to the sixteenth century, only with very partial success. The Pope was able for many ages to set up an "imperium in imperio" in the several Kingdoms of the Latin world; according to the prophecy, to exercise all the authority of the Temporal Wild-beast in his very presence.

Mark VI. "He causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed!" Here we have an apparent inconsistency which is easily explained when we remember the strange relation which has existed between the Pope and Christian Sovereigns.

Though claiming an authority higher than Kings the Pope has nevertheless always been the supporter of their thrones. Only when Kings have resisted him or rejected his authority has he done otherwise than compel their subjects to worship them. The Church, all through her history, has rightly been the supporter of the throne. And crowned heads are beginning to find out in these days how much the Pope has been able to do to help them in resisting the pressure from beneath.

The French Revolution, that great Judgment on the throne of the World-power (*Rev.* xvi, 10, and ix, 1-3) has taught them this lesson. It taught Napoleon the same lesson, and it has taught the Church also that she has enemies far more formidable to contend with in the coming ages, than the most tyrannical Popes.

It is the spiritual rather than the political influence of the Papacy which is here indicated.

World-worship has been the great sin of the Church, Spiritual fornication; the love of worldly power and grandeur, the worship of the Wild-beast more than that of of the Lamb. The Church is the Bride of the Lamb; she must not commit fornication with the world, His rival. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 *John*, ii, 15).

Although the Roman Church has, in every age, been the Mother of Saints eminent for their unworldly and self-denying holiness, the Papacy as a system has been intensely worldly, and the Popes have been mixed up with all the political intrigues and worldly ambitions of men.

And in a more literal sense, no Ruler has ever yet appeared in Christendom except the Pope who has been for ages at once an usurper of a dominion superior to Kings, and yet a firm supporter of their thrones.

Mark VII. He works false miracles. "He doeth great wonders, so that he maketh fire come down from heaven in the sight of men" (xiii, 13).

This is what St. John saw, and he describes what he saw. He saw this Second Beast with Lamb's Horns and the voice of a serpent shewing wonderful signs in the presence of the Symbol of the World-power to support his usurped authority.

We are not concerned to know whether St. John thought that the prophetic Spirit was attributing real or false miracles to this Power. We cannot imagine them to be otherwise than pretended miracles, for we are told that they are exhibited for deception, that he might deceive "them that dwell on the earth." And we read of them again in chapter xix, 20, when the punishment of this blasphemous usurper is thus predicted. "And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had



received the mark of the beast," that is, the slaves of the world.

St. Paul, indeed, seems to allude to these false miracles when he writes of him "whose coming is after the working of Satan, with all power and signs and lying wonders. (2 *Thess.* ii, 9.)

But after all we need not trouble ourselves to inquire whether the mediæval, modern, or any future miracles of the False Prophet are real or pretended, for they have certainly been shown with the intention to deceive, to support an usurped authority in temporal affairs, and blasphemous claims to infallibility in questions of doctrine.

We might wonder that even in these days such miracles should continue to deceive, did we not know to our cost how willing men often are to be deceived, and to shut their eyes to the truth, when it is inconvenient to believe it.

Mark VIII. The next act attributed to this Second Beast is even more applicable to the Pope than any yet mentioned. He heals the deadly wound of the First Beast.

One of the Heads of the First Wild-beast had been slain with the sword, and yet the Beast himself still lived, he recovered from his wound.

Observe especially this expression, "slain with the sword," for it shows that a very plausible interpretation of this symbolism cannot be correct. Thus Hengstenberg considers that the death-wound of this symbol of the World-power was given by the Atonement of Christ.

It is quite true, indeed, that Christ overcame the world by His Death, and that the world notwithstanding has been ever since a living enemy of the Christian. But it is not this truth which is here symbolised by the death of one of the Heads of the Beast, and this interpretation, however plausible, is quite inconsistent with the rest of the vision.

This death-wound of one of the Heads of the Beast, that

is, of one of the phases of the World-power is rightly explained by Wordsworth and Alford and by most Commentators to prefigure the destruction of Ancient Rome by the Barbarian sword, and its resurrection in the persons of those who divided the sovereignty of the Roman world between them.

But in the vision before us this return to life of the World-power of the Roman Empire is truthfully ascribed to the influence of the Pope. He it undoubtedly was who raised the fallen Image of Rome, and created the Holy Roman Empire at the coronation of Charles the Great, A.D. 800.

I find the following words in a little book which I published in 1852 in explanation of this symbolical act of setting up an Image of the Beast, and giving it life:—

“One act and succession of acts of the Bishop of Rome fully and exactly correspond to this typical proceeding. One power in Europe, and only one, has ever fully and exactly fulfilled the prediction of this symbol, and has received from the Pope the name and dignity and worship of the former Roman Emperors.”

These words were printed forty years ago; and the interpretation of this symbolic act was supported by copious extracts from Gibbon. But although Gibbon writes so fully on the subject, general readers scarcely appreciated the influence of the creation of the Holy Roman Empire on the history of Mediæval and Modern Christendom until Dr. Bryce's very interesting book appeared.

There can scarcely be a doubt that this symbolical act of setting up an Image of the Beast and giving it life prefigures the resurrection of the fallen Roman Power in the persons of the Holy Roman Emperor and of the Sovereigns of the Latin world of whom he became, through the influence of his Coronation by the Pope, the acknowledged Head. And

I say this with the more confidence because Christian writers of the earlier centuries so understood the symbolism.

Of course, previous to its fulfilment, they could only see the general meaning of the vision, but they saw that the symbolic act predicted the resuscitation of the Power of Rome after a fall. There is, therefore, nothing novel or fanciful in this interpretation. For Hippolytus thus writes in the third century:—

“The words ‘he exerciseth all the power of the First Beast before him, and causeth the earth and them that dwell therein to worship the First Beast, whose deadly wound was healed,’ signify that, after the manner and law of Augustus, by whom the Empire of Rome was established, he, too, will rule and govern, sanctioning everything by it and taking greater glory to himself . . . . he then with knavish skill shall heal it, as it were, and restore it. For this is meant when he says ‘He will give life unto the Image, and the Image of the Beast shall speak, for he will act with vigour again, and prove strong by reason of the laws established by him.’”

Is not this eighth mark, then, a very striking one? We shall think so if we consider the language of modern historians, and the way in which they speak of the Pope’s resuscitation of the fallen power of Rome, and the significance of his policy when he crowned Charles the Great the Emperor of Rome and founded that Holy Roman Empire, the importance of which in the system of Mediæval and Modern Christendom has been so ably pointed out by Bryce, Freeman, and others.

These writers have re-stated the facts which Gibbon records, and have pointed out how important it is that we should know and remember them if we would understand the history of Mediæval and Modern Europe.

Without, I should imagine, the slightest reference to the

symbolism of the chapter before us, Freeman adopts the same metaphor to describe the resurrection of the slain Cæsars of Rome. "The strong hand of the first Frankish Emperor raises the fallen Image and bids the nations bow down to it once more." (Essay iv, 142.)

This is a somewhat loose expression and not exactly accurate or consistent with what Freeman elsewhere says; because it was not the Frankish Emperor who raised the fallen Image of Rome, but the Pope who suggested the act, and by crowning him Emperor of Rome made him a living image of the Empire of the Cæsars.

Bryce, therefore, speaks of this Empire as "an institution created by and embodying a wonderful system of ideas."

These ideas were, indeed, the moving forces of society in that age, but they were closely allied to another set of ideas which appealed to the hopes and fears of men in another world, as well as in this, and so further on he writes: "The Papacy, whose spiritual power was itself the off-spring of Rome's temporal power, evoked the phantom of her parent." That is, in the language of the vision, persuaded men to make an Image of the Beast which had been slain with the sword, but had been at last healed of its mortal wound; and when they had made it, gave it life.

This death and resurrection of Rome is a notorious historical fact, the effect of which on the political and religious condition of Christendom has been felt for a thousand years and is still being felt. Renan thus speaks of it in his Hibbert Lectures (p. 199).

"The masterpiece of her policy was her alliance with the Carolingian house, and the bold stroke by which she revived in that family the Empire which had been dead for 300 years. The Church of Rome then lifts herself up, more powerful than ever, and again, for eight centuries more, becomes the centre of all Western politics and life."

Speaking of "the Empire of elder Rome, just before this revival," Bryce says, "now, as we at least can see, it had been long dead, and the course of events was adverse to its revival." This is true. But may we not say, "the Scripture must be fulfilled." Rome was terribly alive in St. John's day; but during the sixth, seventh, and eighth centuries she seemed to be dead, she was dead. But He "Who declares the end from the beginning, and from ancient times the things which are not yet done" (*Isai.* xlvi, 10), gave in this vision a pictorial prediction of its revival. And it did revive, and the Pope was the chief agent of that revival.

The men of that age regarded Charles the Great as one of the successors of Augustus, but, says Bryce, "the seal, ascribed to A.D. 800, which bears the legend, 'Renovatio Romani Imperii,' expresses, more justly perhaps than was intended by its author, a second birth of the Roman Empire" (p. 103).

We may consider, then, that we are here on solid ground, and that we can scarcely be mistaken in regarding this restoration of fallen Empire in the coronation of Charles the Great as an eighth mark fixing the meaning of this symbol upon the Pope.

But we have not done with him yet. There are other marks pointing to him and to no one else so strikingly, when considered together with those already mentioned.

Mark IX. He causes "that as many as would not worship the image of the beast should be killed" (xiii. 15).

He slays those who resist his authority and will not submit to his Imperial Creature. He is like a second Nebuchadnezzar, but the Image he sets up is not a dead Image of gold, which suggested perhaps the symbolism of the vision, but a living, cruel, and persecuting Image of fallen and resuscitated Empire, a power supporting his usurped authority, and slaying all who resist it.

Mark X. He subjects to civil disabilities all who refuse to be marked as his slaves—all, small and great, rich and poor, bond or free, must receive his mark, shall be his servants, without which mark they shall neither buy nor sell.

It will be only wasting time to support this interpretation from legal documents and the records of history. Why, only quite recently, have we ourselves shaken off the last traces of this burden of intolerance which we inherited from Rome, the imposition of civil disabilities upon men in consequence of their religious opinions.

This slaying of men and subjecting them to civil disabilities for resisting Ecclesiastical and Civil rulers was nothing new, indeed, in the case of the Popes and Sovereigns of the middle ages. Though the laws concerning heresy in mediæval times were more stringent and more diabolically cruel and unjust, they were only the carrying out of principles introduced as early as the Fourth Century.

Thus Bingham shews that "death for heresy was rendered legal by Theodosius as early as A.D. 382, and heretics were deprived of the right of contracting, buying, and selling; all commerce was forbidden to be held with them. They were deprived of all offices of profit and dignity; they were unqualified either to dispose of their estates by will, or to receive estates from others." (*Bingham's Antiquities*, B. xvi, ch. 6.)

Mark XI. The mysterious number 666 is, we are told, the number of a man. When we read the interesting pages of the historian of Latin Christianity, and recollect that the Roman or Latin world is the area contemplated by this prophecy, we may accept with little hesitation the interpretation of this number which Irenæus suggests among many other possible solutions of the mystery.

It was a not uncommon ancient custom to conceal a name

by giving the sum of the numbers represented by each of the letters of the name. Letters were used by the ancients to represent numbers. They stand, in fact, in the place of figures, in Hebrew and in Greek. It is obvious that 666 might thus represent a good many names. But there is little doubt that the enigmatical number was intended to point to Rome, the letters of the Greek word *Λατεινος*, the Latin one, containing it. Thus Irenæus writes: "Then also Lateinos has the number 666; and it is a very probable solution, this being the name of the last Kingdom. For the Latins are they who at present bear rule."

When we remember that a great historian gives "the history of Latin Christianity" as the title of his book, we shall scarcely be inclined to question the high probability of this solution of the riddle; especially when prophecy tells us it is the "number of a name" and the number of the name of the Beast, "the number of a man." (xiii, 17, 18.)

It matters little whether we understand the name to refer to the First Beast, the Second Beast, or the Image of the Beast, because the three together symbolize the ruling powers of the same Roman or Latin world, and therefore, the name Latin one is applicable to them all.

We have, in fact, in the thirteenth chapter, very intelligible symbols of the three elements of Latin Christendom: (1) The crowned sovereigns of Europe, (2) the Pope of Rome, and (3) the Image of fallen Rome the Pope-created Head of the Holy Roman Empire.

It is impossible to conjecture what may be the future doings and fortune of the great Latin Hierarchy. But we must be blinded by prejudice if we do not see in it much good as well as evil.

"Who has been able," writes Bryce, "to describe the Papacy in the power it once wielded over the hearts and imaginations of men? Those persons, if such there still be,

who see in it nothing but a gigantic upas tree of fraud and superstition, planted and reared by the enemy of mankind, are hardly further from entering into the mystery of its being than the complacent philosopher, who explains in neat phrases the process of its growth, analyses it as a clever piece of mechanism, enumerates and measures the interests it appeals to, and gives in conclusion a sort of tabular view of its results for good and for evil" (p. 391).

We have, then, in this prophecy no wholesale condemnation of the Roman Church, but quite the contrary. We have a prediction by well-known symbols, explained by Daniel, of those Worldly and Ecclesiastical Powers who have for many ages been her cruel and tyrannical rulers and corrupters. These Wild-beasts are not symbols of the Church, which is the persecuted Woman, the Bride of the Lamb, the Holy City; but they point out by unmistakable signs the enemies of the Church, the human agents by means of whom, during those ages in which the Serpent dares not show himself in his proper form, he carries on his warfare with "the remnant of the woman's seed which keep the commandments of God and have the testimony of Jesus" (xii, 17).

And what proofs we have in this of the Divine origin and vitality of the Church. Had not God been with her, could she have borne in every age a faithful witness in the person of her Martyrs and Confessors? Could she have outlived at all the terrible pressure of civil and ecclesiastical tyranny to which she has been exposed? And have we not also evidences of the inspiration of this wonderful book, when we see how plainly it predicts the course of the Church's warfare in the world, even in the Christian world, and points out the enemies with whom she has had to contend for at any rate more than a thousand years?



## LECTURE IV.

The enemies of the Church, especially during the middle ages, the human agents of the Serpent's warfare against the Woman, by means of whom he still persecutes and corrupts her, have been the Sovereigns of the Latin World, the tyrannical Bishops of Rome, and his creatures the Holy Roman Emperors; and they are symbolized, as we have seen in chapter xiii, by the First Wild-beast with Ten Crowned Horns; the Second Wild-beast with Lamb's Horns and the speech of a serpent; and a revived Image of one of the wounded Heads of the First Wild-beast.

The prophecy then at once proceeds to comfort the Saints under their trials and sufferings. And thus chapter xiv, like chapter vii, gives us one of those delightful glimpses of Paradise which we have in this book, and reveals to us the safety and happiness of the sealed ones of faithful Israel, and the blessedness of all the dead who die in the Lord, predicting the bliss of the Saints during the intermediate state in the presence of the Lamb.

Then chapters xv and xvi describe the vision of the Seven Phials, the Seven last Judgments inflicted on all the worshippers of the world, those without the Seal of God upon their foreheads, but marked as the slaves of the Wild-beast.

We will pass over these chapters for the present. The probable meaning of their figurative language is given in my Commentary on the Apocalypse.

It will be sufficient here to observe that they appear to symbolize the Judgments which prepare the world of Christendom for the great catastrophe predicted in chapter xvii and those which follow.

We must speak and even think with extreme caution about the future. And, therefore, since chapters xvii, xviii, and xix treat almost exclusively of the future, we must put a strong curb on our imagination while we study them, and especially keep our minds free from every kind of theological bias or party feeling.

We must not be of the number of those who can see no good in Romanism ; or of those who can see little evil in it ; or of those who are comparatively indifferent to the questions which unfortunately divide the Church ; if we would understand these prophecies. For no book has ever been written which requires more fairness of mind for its study than the Apocalypse. With this caution let us examine chapter xvii.

And, first, we see plainly that it is a vision of Judgment. "Come hither," says the Angel to the Seer, "I will show unto thee the Judgment (*κρίμα*, the sentence, the condemnation) of the great harlot that sitteth upon the many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication" (xvii, 1, 2).

He is then taken in spirit into a wilderness, and sees there a Woman sitting on a Seven-headed, Ten-horned, Wild-beast. But while he is looking on this symbol he is told that this Woman will not always retain her seat upon this Wild-beast, but that in the end he will hate her, and together with his Ten Horns will strip her of all her costly ornaments, will "leave her desolate and naked, and eat her flesh and burn her with fire" (xvii. 16).

Thus it is the punishment of a faithless Woman, of one who has been unfaithful to her Husband and has allied herself with one who is not her Husband, which the Angel exhibits to the prophet.

Have we seen any Woman before? And have we read of any wilderness before?

Yes. In chapter xii a Woman, evidently symbolizing the Church, is persecuted by the Serpent and flees into the wilderness. There she at last reaches a place prepared for her by the Providence of God, where men nourish her for an enigmatical period of time, 1260 days.

Several other symbolisms are connected with this period of time, and are, therefore, shown to be synchronous.

The Holy City, another symbol of the church, is trodden under foot by Gentiles for the same period (xi, 2).

The two witnesses, the symbols of the true lights of the Church, bear their testimony during the same period, clothed in sackcloth (xi, 3).

The reign of the Ten-horned Wild-beast of chapter xiii continues for the same time (xiii, 5).

At the end of this time, as we are told in chapter xi, the Wild-beast will slay the witnesses of Jesus and triumph over them for a short time, symbolized by three days and an half (xi, 7-12).

Thus the punishment of the corrupt Church by the worldly Powers who have long supported her, synchronizes with the slaughter of Christ's faithful witnesses by the same worldly Powers.

This, I feel persuaded, is the general meaning of these symbolisms, and they warn the Church and the faithful Christian, that the great Apostasy of which St. Paul writes is gradually approaching, and times of great trial to the faith. It is well, at such a time, that this prophecy should be made intelligible to the general reader, for we may need its comfort and support sooner than we expect. "Here is the patience and the faith of the Saints" (xiii, 10).

The prophet sees this unfaithful Woman sitting upon many waters; and since she is called Babylon we naturally identify these waters with the great river Euphrates, the main source of the wealth of Babylon. The meaning of these waters is

explained to the prophet. They symbolize the popular support of the Woman. "The waters which thou sawest where the Harlot sitteth, are peoples, and multitudes, and nations, and tongues." And so another vision describes how the drying up of her waters, the withdrawal of popular support from Babylon, prepares the way of the Kings of the earth who turn against her, rob her and destroy her. "The sixth angel poured out his phial upon the great river Euphrates; and the water thereof was dried up, that the way of the Kings of the East might be prepared" (xvi, 12).

These instruments of God for the punishment of Babylon are called Kings of the East, because Cyrus the conqueror of Ancient Babylon is called "from the East." (*Isai.* xli, 2.) "Calling a ravenous bird from the East, the man that executeth my counsel." (*Isai.* xlvi, 11.) They are also called further on "the Kings of the earth and of the whole world," that is, the whole Roman world, *οἰκουμένη*, the area of this prophecy.

But herein they differ from Cyrus, "the righteous man from the East." He was the friend and deliverer of God's faithful people. These Kings, the destroyers of the Modern Babylon, are also the ruthless persecutors of the faithful witnesses of Jesus, and use every effort to put out the true lights of the Church.

They are the enemies of the corrupt Church, but they are also the enemies of the Lamb. "These make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings: and they that are with him are called, and chosen, and faithful" (xvii, 14).

Let us now, then, examine this 17th chapter more closely.

Upon the forehead of this faithless Woman a name is written, "Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth." Whereas upon the faithful Christian was written "the name of the City of

God, new Jerusalem, which cometh down out of heaven from God." (*Rev.* iii, 12.)

She is called a Harlot and the Mother of harlots; whereas the faithful Woman is called the Holy City, the Bride of the Lamb.

Now we cannot doubt the meaning of this symbolism, because it is constantly employed by the Hebrew prophets. "How is the faithful city become an Harlot!" (*Is.* i, 21). "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah" (*Is.* i, 10).

In calling the world-worshipping Church a Harlot, and accusing her of committing spiritual fornication by trusting in the support of worldly rulers more than in that of God, the prophecy merely reproduces the well known symbols of the Old Testament. And it is most important to observe that neither the Hebrew nor Christian prophecies imply any condemnation of the faithful members of the Church. Jerusalem, on the eve of her greatest crime and final rejection, was still the Holy City, the home of all the Saints who waited for the redemption of Israel; and of her worshippers, as contrasted with the schismatic Samaritans, our Lord Himself said to the woman of Samaria, "Ye worship ye know not what: we know what we worship, for salvation is of the Jews." (*St. John* iv, 22.)

It is, therefore, for her sinful worldliness, and the pride and tyrannical oppression of the faithful by her Rulers, that God's Judgment will certainly overtake her. The faithful, no doubt, will suffer when the Judgments of God fall upon the worldly Church, even as they did in ancient times when Jerusalem was punished for her sins.

The Church, as a great worldly Hierarchy, has imitated, has even surpassed the crimes of ancient Jerusalem, though the faithful witnesses have ever shone as lights in her streets, clothed in sackcloth, mourning over her sins. And she has

further imitated Jerusalem in refusing to listen to the witnesses of Jesus, the messengers He has sent to call her to repentance; and she is well described in this prophecy as "drunken with the blood of Saints, and with the blood of the Martyrs of Jesus" (xvii, 6).

Why did the prophet "wonder with great amazement" when he saw this? He would not have wondered if he had heard this spoken of the Rome of Nero or Domitian.<sup>6</sup> But he has before seen a Woman, the well-known symbol of the Church, fleeing for refuge into the wilderness to escape from the persecution of the Serpent. He has also seen the Serpent giving his throne and great authority to the equally well-known symbol of the Roman Empire the fourth Kingdom of Daniel. (*Rev.* xiii, 2.)

And now he is taken by the spirit into a wilderness and sees a Woman sitting beside many waters, explained to signify peoples and nations, and also supported by the same great Wild-beast, and arrayed in all the splendour of Worldly-power and grandeur. Upon her forehead is written the name of a city, and that city is explained to symbolize Rome, the city then ruling the world. "The woman which thou sawest is that great city which reigneth over the kings of the earth" (xvii, 18).

The angel then proceeds to explain the vision to the prophet; to disclose the mystery or hidden meaning of the Woman and of the Beast upon which she is sitting.

This Beast, he is told, "was, and is not, and is about to come up out of the abyss (or sea) and to go into perdition" (xvii, 8). "He was"—for this symbol stands, as we have seen, for the World-power from the earliest times; "He is not"—for that development of the World-power contemplated in the vision has not yet appeared in St. John's day; but, "he is about to come up out of the sea"—he will rise to the surface out of a state of revolutionary tumult, and go into perdition when his work is finished.

We have already learnt from Daniel and from chapter xiii of this prophecy, that this Ten-horned Beast is the symbol of the World-power, in its connection with God's people, and in its successive developments from the age of Nebuchadnezzar to the Day of Judgment. And we have also seen that certain marks are given to indicate in each vision where he appears the special phase of the World-power which he symbolizes. Thus his Ten Horns are crowned when he stands for the many independent sovereigns who divide between them the Roman world; as his Heads were crowned when he represented ancient Imperial Rome in chapter xii.

In this seventeenth chapter we are plainly told that these Ten Horns stand for Ten Kings, acknowledging one as their superior, and in some sense the source of their authority. This superior, corresponding to the Little Horn of Daniel, to whom the ten Sovereigns do homage, is not the Pope, but the Pope's creature, the Holy Roman Emperor for the time being.

This, at least, we know to have been the case all through the ages from A.D. 800, almost up to our own times. The Head of the Holy Roman Empire, though often a feeble Prince, has been in theory regarded by the Sovereigns of Latin Christendom as the source of their authority, though rarely allowed to interfere in any way in their dominions.

Napoleon destroyed that Empire, and claimed to restore it in his own person. The title of Emperor is still considered superior to that of King. It was assumed by Napoleon III, and, after Sedan, was taken from him and restored to Germany by the King of Prussia.

Thus a writer in *The Times* of September 17th, 1852, speaking of the career of Wellington, says, "At the commencement of that career which has only just ended, there was an Empire of a thousand years' renown, which styled

itself the Empire of the Cæsars . . . . The great Duke witnessed the dissolution of the Holy Roman Empire."

Napoleon III wished, we know, above all things to obtain the Papal Coronation, and a writer in the *Saturday Review* speaks of "The Roman Empire, of which the French Empire is a professed imitation, and which in some respects it really resembles."

Of the German Empire the Prussian correspondent of *The Times* of January 25th, 1871, writes thus, "Ever since the German unity movement arose out of the wars of Napoleon I, the re-establishment of the Imperial Dignity has been a dream dear to the nation's heart"; and he calls it "The re-institution of the title, once the grandest in Christendom . . . their beloved and at last accomplished ideal."

Thus the meaning of this symbol is intelligible enough so far as it refers to the past, because we have for our guidance that which the early Christians had not, the historical annals of more than eighteen centuries.

But this 17th chapter refers chiefly to the future, for it is evidently a vision of Judgment yet to come.

A Woman-city is in this prophecy the symbol of the Church, as an organized and Divinely appointed society, standing in the same relation to God as Israel of old, and containing, like the Field of Wheat and Tares, and the great Drag-net, all baptized Christians, both good and bad.

The World-power is symbolized by a great Ten-horned Wild-beast. And so we have a picture here of the Church allied for ages with the Powers of the world, and supported also by the many waters of the peoples of Latin Christendom.

But the vision predicts in general terms the natural result of this unholy alliance, this adulterous worship of that world which is the enemy and rival of Christ.

It foretells the punishment of the Church for the faith-



lessness and worldliness of her rulers, and then the final struggle between the Lamb and the Wild-beast, a struggle apparently between the faithful members of the Church and the World, between the faithful Woman and her enemy, the Serpent, showing himself again, as at the first, in his proper form as an openly professed infidel power, and using as his instrument the long predicted Antichrist, some future worldly ruler coming to the surface, as is usually the case, out of the abyss of revolutionary violence, and uniting under him all the powers of the world in an unholy alliance to fight against Christ and the Church, and Christianity of any kind as a revealed religion. "The ten horns which thou sawest upon the beast, these shall hate the Harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast (Antichrist, the Lawless One, the final development of the antitheocratic World-power) until the words of God shall be fulfilled" (xvii, 16, 17).

Then shall be fulfilled more completely that of which the Apostles saw the commencement, "The Kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." (*Ps.* ii, 2-3.)

But the triumph of Antichrist will be short. In the punishment of their unfaithful mother, the remnant of her faithful children, the true lights of the Church, will suffer with her. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth" (xi, 10).

But although the worldly rulers "have one mind, and give their power and strength unto the beast," although they

“make war with the Lamb, the Lamb shall overcome them : for he is Lord of lords, and King of kings : and they that are with him are called, and chosen, and faithful” (xvii, 13-14).

This I conceive to be the prospect constantly kept before the mind of the faithful Christian in this prophecy, from the age of St. John to the present day.

We have seen that the Church in these visions is represented to us in three different relations to the Powers of the world.

I. For about seven centuries she is symbolized as fighting her way to supreme power in the Latin World, first against unbelieving Jews and Pagan Rome, and then against the Pagan destroyers of Christian Rome.

II. Then we have a picture of the union for many ages of the two opposed Kingdoms of Cæsar and Christ, during that time when Christianity was the dominant and unquestioned religion of the Roman World.

This union of Church and State ought to have been a blessing to both, and was so to some extent. It was evidently a state of things brought about by the Providence of God for the protection of the Church, the increase of her influence, and the preservation of the truth. From the open persecution of the Serpent, she “flees into the wilderness, where she has a place prepared of God, that men should nourish her” (xii, 6).

But the rulers of Church and State abused their power ; and the Church, the Bride of the Lamb, was tempted to commit spiritual fornication by worshipping the World, His enemy and rival.

III. In her third predicted condition is symbolized the result of this sin. Her pride, her worldliness, her false miracles, and false teaching, the tyranny, intolerance, and cruelty of the Church and her supporters, during the ages

of superstition and ignorance, cause at last a fierce reaction of the human mind long kept in a state of darkness, and issue in the excesses of revolutionary violence, infidelity, false socialism, and Anarchy. Thus the third and last condition of the Church is similar to the first, a state of open warfare with the World-power.

Of this "last and fiercest storm" we have as yet seen only a few prelusive drops. But whenever it begins in earnest this prophecy will support our faith. For "he that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the Saints" (xiii, 10).

But the vision of this 17th chapter not only predicts the punishment of the faithless Woman for her fornication with the Wild-beast, it also explains the mystery of the Seven Heads of the Beast.

In chapter xiii the prophet sees one of the Seven Heads of the Beast "wounded to death, and his deadly wound healed." He then sees how this wound was healed by the influence of the Second Beast with Lamb's Horns, namely, by the resuscitation of fallen Empire in the person of Charles the Great, the "Image of the Beast which had the wound by a sword and did live" (xiii, 3, 14).

In chapter xvii the prophet is told that these Heads of the World-power are not all existing at the same time like the Ten Horns. They represent the successive developments or phases of the World-power from the age of Daniel to the end of all worldly sovereignty.

As Daniel saw the successive Empires which should be connected with God's Church represented by a succession of different Beasts; so this same succession, this continued life of the World-power, and the way in which the Empire of the world is continually changing hands, was symbolized to St. John by the successive fall and rising again of the Heads of the Beast.

By comparing the two chapters together we learn that it was either the Sixth or the Seventh Head which "was wounded to death and its deadly wound healed." For St. John is told that Five had already fallen; that the Sixth was living in his day; that the Seventh would live but a short time; and that the Head which should succeed this and continue to the end would be an Eighth coming out of or succeeding the Seven. (*αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτὰ ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει.*)

The correct interpretation of this picture of the Empire of the Latin world hinges on the expression, "the other," that is the Seventh, "is not yet come; and when he cometh, he must continue a short time" (xvii, 10).

History reveals to us the probable meaning of this symbolism. A very short-lived Empire succeeded the fall of ancient Rome, and preceded the resuscitation of the Roman Empire in the person of Charles the Great. The Seventh Head, therefore, probably refers to the short-lived Gothic or Ostrogothic Kingdom of which Gibbon writes thus: "The Gothic sovereignty was established from Sicily to the Danube, from Sirmium or Belgrade to the Atlantic Ocean; and the Greeks themselves acknowledged that Theodoric reigned over the fairest portion of the Western Empire" (ch. xxxix).

Of the same Kingdom Milman says: "The Ostrogothic Kingdom was an intermediate state between the Roman Empire and the Barbarian monarchies." Of Theodoric he writes: "In him met and blended the Roman and the Goth. In peace he exchanged the Gothic military dress for the purple of the Roman Emperor. He preserved the ancient titles both of the Republic and of the Empire. When Theodoric appeared in Rome, the Emperor might seem to revive in greater power and majesty than he had displayed since the days of Theodosius the Great. (*Milman's Latin Christianity*, I, 295, 297, 299.)

But the future only will show whether this is the real meaning of the short-lived Head of the World-power, or whether it is a development of the World-power yet to come, to be followed by that Antichrist whom St. Paul describes as "The man of sin," that Lawless one, *ὁ ἄνομος*, the Anarch, "the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." (2 *Thess.* ii, 4.)

All we know for certain is this, that there will be a final struggle between the Lamb and the Wild-beast, between Christ with His Saints and the last Head of the World-power; and that Christ will conquer. For of the final Antichrist Daniel writes: "The Judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." And of the Son of man he says, "There was given unto him dominion, and glory, and a kingdom, that all the peoples, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed." (*Dan.* vii, 14, 26.)

The prospect before the Church, therefore, is that of a return, after many centuries of dominion, to a state of open warfare, as of old, with the Powers of the world.

We know not when these things will come to pass, or what will be the state of the world when they occur, or whether they will come soon or after many ages of trial. But that the guilty lovers are beginning to grow weary of one another, that the worldly powers and the worldly Church are straining almost to breaking the bonds which have so long held them together, is one of the most striking and ominous signs of our own times.

We are, in fact, gradually passing from the second into the third predicted condition of the Church in its relation to the Powers of the world of which we have spoken.

That great persecuting Hierarchy, which was formed during the middle ages, was not destined to last for ever. Let us not fail to recognise that it had its work to do in the Providence of God, and did it.

Its disintegration commenced at the time of the Reformation. Then began that division of the house against itself which precedes and causes its fall.

The Reformers had a noble work before them which the tyranny of the Popes and the wickedness of Christian Sovereigns prevented them from accomplishing. Had it not been for the opposition of Rome and France, the morals, doctrines, and discipline of the Church would have been reformed without any division.

But a more fatal blow than the divisions of the Reformation was given to the Church and Christianity itself as a revealed religion at the close of the last century and the beginning of this, when the great Abyss of revolutionary violence was opened at the French Revolution.

It is too early yet to estimate the final result of that great convulsion. But we cannot fail to see one of its effects. It has loosened to an amazing extent the bonds which have hitherto connected the Church with the powers of the world; and as a consequence even Christianity itself is no longer the universally acknowledged religion of Europe and its dependencies.

The extraordinary revival of the English Church, and the vigorous efforts which she is making to stem the torrent of irreligion and infidelity which is sweeping over Christendom, is encouraging so far as our own Empire is concerned. But the outlook in other countries is very alarming. Even if we had not this prophecy to warn us, we could scarcely help anticipating very great trials of the faith.

The great Babylon of this vision does not fall alone; she involves in her ruin many other cities. "The great city

was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God." (Rev. xvi, 19).

But, after all, what is included in the name Babylon? How far will her ruin extend to other cities?

It is quite certain, because it is so explained to us, that Babylon, in this prophecy, represents the city of Rome as the metropolis of the world; and the Church of Rome as for ages the owner of that city, the seat of her Empire.

But it is by no means clear how far this symbolism extends, or how much of the Church the term Babylon embraces. To ascertain this, we must consider what Rome signified in the age of St. John, and then what was, and still is, the extent of the claim and dominion of the Bishop of Rome.

Now the term Rome in St. John's days, and for many ages after, signified the whole vast Empire of which Rome was the capital. The removal of the seat of Empire to Constantinople, and the sacking of Rome, did not get rid of this idea from the minds of men. The maxim was, "Where the Emperor is, there is Rome." And, still further, when Christianity had been thoroughly established, Roman and Christian became almost synonymous terms (see Bryce, p. 24). Such was the extensive meaning of the word Rome in St. John's age and in those ages which followed.

When the sovereignty of Rome came into the hands of its Bishops and their creatures, the Holy Roman Emperors, the limits of that Sovereignty were certainly not contracted. In reality its dominion was confined to the Western Empire, but in theory and claim it was universal.

Thus Bryce writes: "In A.D. 476, Rome ceased to be the political capital of the Western countries, and the Papacy, inheriting no small part of the Empire's power, drew to herself the reverence which the name of the city still com-

manded, until by the middle of the eighth or at least of the ninth century, she had perfected in theory a scheme which made her the exact counterpart of the departed despotism, the centre of the Hierarchy, absolute mistress of the Christian world."

Elsewhere he writes: "The two great ideas which expiring antiquity bequeathed to the ages that followed, were those of a world-wide monarchy and a world-wide religion." "By the extension of her citizenship to all her subjects, heathen Rome had become the common home, and, figuratively, even the local dwelling-place of the civilized races of man. By the theology of the time, Christian Rome had been made the mystical type of humanity, the one flock of the faithful scattered over the whole earth, the Holy City whither as to the temple on Moriah, all the Israel of God should come up to worship." (Bryce, p. 298.)

And thus Gibbon writes: "In the beginning of the twelfth century, the era of the first crusade, Rome was revered by the Latins as the Metropolis of the world, as the Home of the Pope and Emperor, who, from the Eternal City derived their title, their honours, and the right and exercise of temporal dominion" (chap. 69).

If then Babylon in this vision stands for Rome at the time of her punishment by those worldly powers with whom she has so long committed spiritual fornication by trusting to them rather than to God, we seem compelled to understand the name in that wide sense which the name Rome has so long borne. We must not confine it to the city, or even exclusively, perhaps, to the Papal Church of Rome.

There can be only one Church, and this prophecy only contemplates one Church. It is obvious that Societies of Christians may be found in very different moral and spiritual conditions, in different cities or countries, without being otherwise than members of the Mystical Body of Christ.



This is shown at the beginning of the prophecy, by the messages sent to the Seven Churches of Asia, as also by the various Epistles of St. Paul to the Churches which he had founded. The Churches of Corinth, Rome, and Ephesus were not separate Churches, but branches of the one Catholic and Apostolic Church.

Although our Lord predicted the divisions of Christendom, His prediction did not sanction them. And it was His last prayer that the testimony of His Church to the world might not be impaired by the quarrels of believers. "Neither pray I for these alone, but for them also which shall believe in Me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (*St. John* xvii, 20-21.)

It is obvious, therefore, that the Church never ought to have been divided; and the Latin Church, even after the Eastern Schism, was not divided until the time of the Reformation.

The guilt of that great schism rests mainly upon Rome. The guilt of the subsequent scattering of the flock into countless sects rests mainly on the Civil and Ecclesiastical rulers of the Reformed Churches.

We can scarcely help recognising, therefore, in the name Babylon a reference to Rome as the chief source of our divisions, and also a very significant title for the whole Church of these latter days, of which Rome claims to be the Head, a City of Confusion, and of many discordant tongues.

But although she may be justly named Babel, she is nevertheless the City which contains, like the literal Babylon and the old Jerusalem, all the true Israel of God, described in this prophecy as "the remnant of the woman's seed which keep the commandments of God, and hold the testimony of Jesus" (*Rev.* xii, 17), and also as the faithful witnesses of

God, the true lights of the Church, ever shining in the streets of the Holy City even while she is trodden down by Gentiles, and deserving the names of Sodom and Egypt for the sins and worldliness of her rulers and people. "I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth." (*Rev. xi, 3.*)

It is because men forget that the Church, like Jerusalem of old, may be extremely wicked and worldly, without ceasing to be a Divinely instituted Society for the preservation of the truth and the salvation of individual souls, that they miss the terrible meaning of this prophecy. Does a woman cease to be the lawful wife of her husband because she commits fornication with another? Let us go to the Old Testament for our answer. God represents Himself as the Husband of Israel, and He is the Husband of the Church. Like Israel she may sin and be put away from her Husband for a time, but He will give her no bill of divorcement. "Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you?" (*Isai. i, 1.*) "They say, If a man put away his wife, and she go from him and become another man's, shall he return unto her again? Shall not that land be greatly polluted? But thou hast played the harlot with many lovers, yet return again to me, saith the Lord." (*Jer. iii, 1.*)

It was this sad truth which pressed so heavily upon the heart of Keble, and which has caused that strain of sadness which is so perceptible in many of the poems of the Christian year. He and many others have recognised these two ominous signs of the times in which we are living. The decay and worldliness of the Church; and the fact that she is losing her hold upon the rulers of the world. Thus in

Mr. Lock's Biography of Keble I find these words: "The powers of the world may any day turn their backs upon us." This sentence occurred in a letter from a friend, and the Biographer adds: "This is exactly what was happening; the powers of the world were turning their backs upon the Church, but its champions were being prepared" (p. 76).

In spite of the religious revival of our day, and the amazing increase and vigour of our English branch of the Church, the outlook, on the whole, is even less cheering towards the close of this century than it was at the beginning. The powers of the world are certainly turning their backs upon the Church, while in the East they are still terribly oppressing her.

What the result will be no man can predict; but the general teaching of this prophecy cannot well be mistaken. It may be regarded as quite certain that the Ten-horned Wild-beast is the symbol of the World-power, and that the Woman-city is the symbol of the Church. She is the lawful wife of the Lamb, and all the faithful in her will be declared to be so when she has been punished for her worldliness, which is spiritual fornication.

We are warned that the hostility of the world in the end will be directed not only against the Church, but against Christianity in any form as a revealed religion. For these Ten Horns, united with the final Antichrist, not only rob and destroy Babylon, but also slay the witnesses of Jesus and fight against the Lamb, until the Lamb has overcome them and established His Kingdom for ever.

Chapter xviii contains the dirge of fallen Babylon taken almost word for word from Isaiah, Jeremiah, and Ezekiel.

It is a very alarming chapter to read. We can scarcely help asking ourselves how far the Judgment seems likely to extend.

Does it predict a Judgment upon the Christendom of our

day similar to that of Rome in the fifth Century? We cannot tell. God only knows. But we cannot help seeing that there is a spirit of infidelity, hatred of God, and anarchy abroad in every nation of Christendom. The storm is gathering; when will it come? Let us hope and pray that it come not in our day. The seething Abyss might be opened again, as at the end of the last century, with effects upon our boasted civilization and Christianity which few thoughtful politicians can contemplate without serious misgivings.

We walk upon the ashes of a volcano, whose smouldering fires are by no means extinct. It is, therefore, quite impossible to conjecture how far this terrible Judgment on Babylon the Great will extend.

But in chapter xix we have, as the result of the punishment of the harlot-city, the glorious revelation of the Church purified by her trials and restored as a pure Bride to her Husband.

God has redeemed Zion with Judgment, and purified the sons of Levi. The City and Church of Rome, and all worldly and wicked Christians, Churches, and Sects, have been cleansed by the persecutions of the day of Antichrist. The witnesses who have long testified in sackcloth, have been apparently silenced for a very brief space, but rise to life again to the astonishment and confusion of their enemies; and, therefore, the prophet hears "the voice of a great multitude, as the sound of many waters, and as the sound of mighty thunderings, saying, "Alleluia! for the Lord God Omnipotent reigneth; let us rejoice and be glad, and give glory to Him, for the marriage of the Lamb is come, and His Wife hath made herself ready, and to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of Saints" (xix, 7, 8).

And thus we come to the close of the Allegory of the Rider upon the White Horse. He Who at first rode forth "Conquering and in order to conquer" (vi, 2) now comes again from the opening heaven to complete His victory. But he does not come alone, His Saints follow Him, riding also upon White Horses, clothed in fine linen, white and clean, reminding us of the words of St. Jude, "Behold, the Lord cometh with ten thousands of His Saints, to execute Judgment upon the ungodly." (*St. Jude*, 14).

The Wild-beast, some future development of the World-power; some despot, it may be, rising to the surface out of the abyss of Revolution, the final Anti-Christ with his confederate Powers, also gathers together his armies for a final battle with Christ and His people.

We know not how, where, or when this last battle will take place; we only know, to our unspeakable comfort, that the victory of Christ will be complete and final; for the Prophet sees that the Wild-beast was taken, and with him the False Prophet who had worked miracles before him, by which he had deceived all world-worshippers marked as his slaves, that they were cast alive into a lake of fire, burning with brimstone, and that all the wicked that remained were slain with the sword of Him that sat upon the horse, which sword proceeded out of his mouth (xix, 19—21).

## LECTURE V.

We arrived in the previous Lecture at the consummation of all things; the Second Advent of Christ, and the complete and final destruction of the wicked (xix, 11—21).

But what has become of the Serpent? He has not been seen by the prophet since he beheld him in Chapter XII, baffled in his attempts to destroy the Church and to prevent her establishment in the world, first by all the power of Pagan Rome, and then by that deluge of infidel hordes by whom he tried to sweep away the Empire and Church together.

St. John then mentions three things concerning this great enemy.

1. He tells us first, that he went away in anger (*ἀπῆλθε*) with the intention of still carrying on his warfare, not now with the Woman herself who has escaped to a position of safety in the wilderness of the world, but with the faithful remnant of her seed (xii, 17).

2. Then, secondly, that he gave his own power, and throne, and great authority to the possessor of the World-power (xiii, 2).

3. And, thirdly, that he continued to deceive, but not, as before, by the propagation of professed infidelity, but by speaking through the mouth of one who claimed to be the Vicar of the Lamb, one who had the form of a Worldly Ruler, but the Horns of a Lamb (xiii, 11).

The vision of Chapter xx, therefore, is introduced to account for this absence of the Serpent from so many previous scenes of the drama, and to predict his end.

But the vision has, for another object, the consolation of the Saints and the support of their faith under all their

trials. The prophet beholds the souls of all the Martyrs and Confessors, and of all who have refused to be marked as the slaves of the world, reigning with Christ in the intermediate state, even before the general resurrection of the dead.

We must carefully observe that the prophet says nothing about their bodies. He tells us plainly that he is speaking of those persons whose bodies have been slain and are therefore in their graves awaiting the general resurrection of the dead; but who, having "risen with Christ from the death of sin to the life of righteousness," now live and reign with Him in the Paradise of God. And this state of happiness with Christ is called the "First Resurrection"; the resurrection, probably, to which St. Paul desired to attain (*Phil.* iii, 11).

Let us carefully examine this chapter.

The Seer beholds an Angel coming down from heaven, holding the key of the Abyss, with a great chain in his hand. He seizes the Serpent and binds him for a thousand years, and shuts him up in the Abyss that he may not be able to deceive the Gentiles until the end of the thousand years, after which he is to be set free again for a short time.

There is only One in this prophecy Who is said to have the Key of the Abyss, and that is Christ, "I am the first and the last. I am He that liveth, and was dead; and, behold, I am alive for ever more, Amen; and have the Keys of Hades and death" (i, 18.) This Angel, therefore, is either Christ or His Messenger.

Then the Abyss is quite different from the Lake of fire in this prophecy; and it is here evidently a place of temporary restraint and imprisonment, whereas the Lake of fire is the symbol of the final destruction of the wicked; a symbol of Eternal Ruin under the image of literal and material fire; just as Eternal Bliss is symbolized by a

literal, material City with golden streets and gates of pearl.

It is most important to observe how clearly the Abyss or Sea is distinguished from the Lake of fire in this prophecy. And we find the Abyss used elsewhere in the New Testament as symbolizing the temporary prison of devils. Thus we read in the account of Our Lord's miracle in the country of the Gadarenes that the devils "besought Him that He would not command them to go out into the Abyss" (*εἰς τὴν ἄβυσσον ἀπελθεῖν*). (*St. Luke* viii, 31.) And elsewhere they beseech Him not to torment them before the time.

Do not such passages seem to suggest that which was evidently the case, namely, that the Death and Resurrection of Jesus Christ greatly diminished the power of the Devils in this world? And if so, does not this account for much which is very mysterious and contrary to our present experience in the narratives of the old world, and especially of the demoniacal possessions in the time of Christ?

At any rate, the passage before us describing the seizing, binding, and imprisoning of the Serpent for a time reminds us of Our Lord's words, "Now is the Judgment of this world, now shall the prince of this world be cast out." (*St. John* xii, 31.) "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh away from him all his armour wherein he trusted, and divideth his spoils." (*St. Luke* xi, 21.) "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house." (*St. Mark* iii, 27.)

We have no difficulty in understanding this figurative language of Our Saviour. Why should we find it more difficult to understand the words of this Allegory? Is it not evident that we have here in the form of an Allegory



the reproduction of the parable of Jesus concerning His binding the strong man?

Christ was "manifested to destroy the works of the devil." He accomplished His great work in His own Person, when He died, and rose again, and ascended into heaven. Then He bound the strong man and proceeded to spoil his goods. "He went forth conquering and to conquer." His noble army of Martyrs drove the enemy out of one stronghold after another, until His Church was established as the unquestioned Mistress of the Roman World, and remained so for a thousand years.

But this victory over Paganism, as history teaches us, was the work of many centuries; the spoiling of the strong man's goods was a gradual process. The mustard seed had to grow and put forth its branches and become a great tree. The drag net had to be carried out in ever widening circles by the fishermen until it had embraced the whole ocean of the Latin Nations, gathering of all kinds, good and bad, to be drawn to the Eternal Shore.

Such must be the meaning of this allegorical description of the temporary imprisonment of the Serpent, because the purpose of his binding is specified. His power was to be so far controlled that he should not be able to keep the Gentiles in unbelief during his imprisonment: "That he should deceive the Gentiles no more until the thousand years should be fulfilled." (xx, 3.)

Thus far, then, we have a figurative but intelligible description of the notorious historical fact, the defeat of all the efforts of the devil to keep the Roman world from accepting and establishing the Church of Christ as the dominant and unquestioned religion of the Latin Nations for a thousand years.

But the prophecy has elsewhere shown that this establishment of the Church in the world would, through the pride,

avarice, and worldliness of her rulers, be by no means an unmixed blessing, or prevent the devil from continuing to deceive and persecute Christ's faithful servants through the instrumentality of Christian Princes and the Bishops of Rome. We have seen that when the Serpent found that he could no longer openly deceive and persecute he gave up his own throne and great authority to the World-power, the sovereigns of Christendom, and spoke through the mouth of the Bishops of Rome.

The prophecy, therefore, proceeds to comfort the victims of the cruelty of civil and ecclesiastical rulers during the thousand years of the undisputed supremacy of the Church; those true lights of the Church; the witnesses of Jesus, clothed in sackcloth; "those that should be slain for the witness of Jesus, and for the word of God, and for refusing to worship the Beast and his Image," or to be marked as his slaves" (xx, 4). The prophet beholds the souls of all these Saints and Martyrs living and reigning with Jesus in anticipation of the general resurrection of the dead for the thousand years, during which the Serpent is imprisoned.

What is the condition of these Saints? Our ignorance of everything connected with the spiritual world is so profound that it is impossible even to conjecture their state. All we know for certain is that Justice has been done them (*κρίμα ἐδόθη αὐτοῖς*), as we read elsewhere, "White robes were given unto every one of them: and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled" (vi, 11.)

That they have form of some kind seems to be implied by the statement that the prophet saw them. "I saw thrones and they sat upon them" (xx, 4). "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held" (vi, 9.)

Then it has been conjectured by Moses Stuart and others that the prophecy may be intended to show that these Saints anticipate, in a measure, the general resurrection of the body, and are already clothed upon with some spiritual body, such as that of which the Apostles speak. And this will account for many very mysterious passages of Scripture, such as the visible appearance of Moses and Elijah at the Transfiguration; and the statement of St. Matthew that "many bodies of the Saints which slept arose and came out of the graves after His resurrection, and went into the Holy City, and appeared unto many." (*St. Matt.* xxvii, 52.) It may also explain the words of St. Paul, "If by any means I might attain unto the resurrection of the dead." (*Phil.* iii, 11.) And still more the words, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens. And in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked." (*2 Cor.* v, 1-3.)

All we know for certain here is, that the Saints pass through the grave and gate of death into the beloved presence of Jesus, there to live and reign with Him until He comes again to judge the world. And this expectation it was which drew from St. Paul the words, "To me to live is Christ, and to die is gain . . . yet what I shall choose I know not. For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better (*πολλῶ μᾶλλον κρεῖσσον*): nevertheless, to abide in the flesh is more needful for you." (*Phil.* i, 21-24.)

The Serpent, then, is represented in this vision as prevented from keeping the Gentiles in unbelief for a thousand years, at the end of which period he is to be permitted

again to deceive the nations, and to imperil the very existence of the Church in the days of Anti-Christ (xx, 8, 9.)

Is he already beginning this work in our day? If this thousand years were mentioned only in connection with the temporary restraint of the Serpent, we might conjecture that the vision predicts the duration of that period in which Christianity should be the dominant and unquestioned religion of the Roman world, from, say, A.D. 800 to A.D. 1800. And modern writers speak of the French Revolution, the commencement of that which they call the Era of revolutions, as the opening of the Abyss. "A store of retributive hatred is laid up for us in the case of the arrival of what people have agreed to call the 'Abyss'—that is, the return to power of the liberal party in France."

"The Emperor preserves France and even Europe from an Abyss." (*Saturday Review*, No. 118.) In the *Revue des Deux Mondes*, a writer speaking of the second French Revolution says, "l'abîme se rouvrit." In *Rev.* ix, 2, we read in the French Bible, "Il ouvrit le puits de l'abîme."

But this period of a thousand years, though first mentioned with special reference to the controlling of the power of the Serpent to prevent the establishment of the Church, refers also to the reign of the Saints with Jesus. Is it, then, intended that we should understand it literally of a thousand years? or as a general term for the whole unknown period of time between the First and Second Advents of Christ? It is neither possible nor very important to answer this question.

On the whole it seems most probable that a thousand years is intended to express a long time; that Satan, on the one hand, should be prevented for a long time from keeping the Gentiles in unbelief, but should at last be permitted to bring about the great apostasy; and, on the other hand,

that during all that time the souls of the Saints should be reigning with Christ in Paradise. Of these blessed ones the prophet says: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power" (xx, 6).

But there is a confused and general idea in the minds of some persons that this chapter predicts a personal reign of Christ and His risen Saints in this world. At any rate one constantly hears the Millennium spoken of as something future. And many serious interpreters of the Apocalypse take this view of the vision.

But there are many objections to this view, which would be reasonable enough if it were not for the terrible catastrophe which is described as following the release of the Serpent from his prison at the close of the period of the Church's unquestioned dominion.

Nothing can be more final than the closing scene of chapter xix. Christ comes again, followed by all His Saints, to fight out His last battle with all the powers of the world. The Beast and his false prophet are cast into the lake of fire, "the remnant are slain with the sword of him that sits upon the horse . . . and all the fowls are filled with their flesh."

We have reached this final catastrophe several times in the earlier visions, and have then been taken back by the prophetic spirit to the beginning of things again.

Thus the sixth seal discloses the Day of Judgment, and the wicked call upon the rocks to fall upon them and hide them "from Him that sitteth on the Throne, and from the wrath of the Lamb" (vi, 16).

Then again, "the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign (not as in chapter xx for a thousand

years, but) for ever and ever." And this is said to take place at the resurrection of the dead: "The nations were angry (as at the close of chapter xx) and Thy wrath is come, and the time of the dead that they should be judged . . . and that Thou shouldst destroy them which destroy the earth" (xi, 15—18).

Immediately after this we are taken back again to the birth of Christ and the subsequent warfare of Himself and His saints with the Serpent and the World-powers, until we reach the Judgment again, when the harvest of the earth is ripe and the clusters of the vine of the earth are ready for the sickle and are "cast into the great winepress of the wrath of God" (xiv, 20.)

Again "the seventh angel poured out his phial into the air; and there came a great voice out of the temple in heaven, from the throne, saying, It is finished" (xvi, 17.)

Thus in Chapter xix we are brought to the end of all worldly sovereignty and the destruction of all the wicked; and immediately afterwards taken back again to the beginning, the great work of Christ in binding the strong man that He may spoil his goods.

There are many other insuperable difficulties suggested by the popular expectation of a Millennial reign of Christ as yet to come.

We all hope for and expect a future glorious reign of Christ, when at last He has put all the enemies of Man's happiness beneath His feet, when He has overcome the last enemy which is death. And there are many very clear predictions of this Kingdom.

We know neither its place nor its nature, or what will be our condition in it. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared for them that love Him." But of two things we are quite certain: (1) That it will endure

for ever, and not only for a thousand years; and (2) that it will not be followed by the fearful catastrophe described in the closing verses of this chapter.

Daniel several times prophesies of this Kingdom, but always as an everlasting Kingdom, and as following the complete and final annihilation of all Worldly Sovereignty. Thus, in explaining the dream of the king of Babylon, he says, "the Kingdom shall not be left to other people, but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever. (*Dan.* ii, 44.)

Again when the Antichrist has brought down upon himself his own destruction and that of all worldly rulers he thus speaks of the Kingdom which is given to the SON OF MAN: "His dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed." (*Dan.* vii, 14.)

There is not, indeed, a single word in any other part of Scripture about a Millennial kingdom, but many of a kingdom which shall endure for ever; and, invariably, one which shall follow the final destruction of all the wicked.

The reproduction, therefore, under another figure of the great Apostasy of Antichrist at its close clearly proves that we have in this twentieth chapter only another vision predicting the state of things which should exist in the interval between the First and Second Advents of Christ, with special reference to the invisible agency of the Devil and the happiness of all those who resist him here, who here rise with Christ from the death of sin to the life of righteousness, and then pass from this world into the Paradise of God, being partakers of the First Resurrection and those over whom the second death hath no power.

But what are we to think of the loosing of Satan out of his temporary prison?

Is there anything in the previous visions which can throw any light upon this symbolism?

It will help us to answer this question if we carefully observe upon what principle the successive visions of this prophecy are arranged.

The Revelation is not a continuous prophecy, but a collection of many synchronous visions intended to throw light upon one another. And so the prophet not only recapitulates and, after several times reaching the great consummation, takes us back again either to the beginning or to some earlier era in the evolution of events; but he also anticipates, he alludes in his earlier visions to signs and symbols occurring further on in the prophecy. And so it is only by a very careful comparison of all the visions that we can arrive with certainty at the meaning of any one of them.

It is assumed, apparently, that the reader has the entire collection of visions constantly before him. And he who wishes to understand them must read the whole prophecy over and over again until this is the case with him. He will then profit by the frequent recapitulations and anticipations which he meets with.

I have mentioned some of the recapitulations; here are some of the anticipations.

In chapter ii, 7, we have the "tree of life," anticipating xxii, 2.

In chapter ii, 13, "Satan's throne," in anticipation of xiii, 2, "The Serpent gave him his power, and throne, and great authority."

In chapter ii, 21, the fornication of a Church, in anticipation of xvii, 2.

In chapter iii, 5, the white clothing and "the book of life," in anticipation of xiv, 8, and xx, 12-15.

In chapter iii, 12, "the new Jerusalem, which cometh down from heaven," in anticipation of xxi, 2.

In chapter vi, 8, "the beasts of the earth," in anticipation of xiii, 1, and xvii, 3, etc.



In chapter xiv, 8, "Babylon is fallen, is fallen, that great city," in anticipation of xvii, 16, and xviii; and referring back to the great city of xi, 2, 8, there called the Holy City, trodden under foot by Gentiles, Sodom, and Egypt.

Upon this principle, then, we may look back to some of the earlier visions for an explanation of this symbolism of the loosing of Satan out of his prison. It evidently refers to the withdrawal of some Providential restraint, for a long period preventing him from spreading open and professed infidelity in the world, and again arraying infidel powers in hostility to the Church and religion of Christ.

We find two striking anticipations of this in the earlier visions.

In the passage before us we have a very brief summary of that which has been more fully given in ix, 1, 2, and xi, 7. In ix, 1, 2, we read that one came with a key and opened the Abyss, out of which issued scorpion-like locusts, the agents of Satan, led by a great Destroyer, causing such confusion and misery, that men desired death rather than life, but could not find it. Then the result of this setting free of the powers of evil is described in xi, 7, when the prophet sees that the true lights of the Church, the witnesses of Jesus, are slain by the Beast that ascendeth out of the Abyss just before the general resurrection and the final destruction of the wicked.

In chapter xx, then, the effect of the loosing of Satan is the spreading of infidelity, resulting in the gathering together of all the powers of the world against the Church. He goes out "to deceive all the nations which are in the four quarters of the earth." These go "up on the breadth of the earth, and compass the camp of the saints about, and the beloved city." Then comes the final judgment upon him and all his human agents. "Fire came down from God out of heaven, and devoured them."

The devil is then cast, not now into the Abyss but into that place of final punishment, that Lake of fire into which the prophet had seen the Beast and his false prophet thrown in the previous vision of chapter xix.

The visions of chapters ix, x, and xi describe the same facts in slightly different symbolism and in fuller detail.

The Abyss is opened with the result that the agents of the devil bring on at last the great Antichristian Apostasy, ending in the death of those witnesses, who have borne their testimony, during the whole period of the corruption of the Church, clothed in sackcloth.

The end also is much the same, and deliverance comes with equal suddenness. "After three days and a half the spirit of life from God entered into them. . . . And they ascended up to heaven in a cloud; and their enemies beheld them." Nothing in Chapter xx can exceed the finality of this vision of xi, 12, 13, "in the earthquake were slain of men seven thousand; and the remnant were affrighted and gave glory to the God of heaven." Then the Seventh Angel sounds, and it is said, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign," not for a thousand years, but "for ever and ever."

Such, then, is the meaning of this vision of Chapter xx. It takes us, as it were, behind the scenes, and shows us that, although human agents have been at work, the real struggle has been going on between the old Serpent and Him Who came to place His wounded heel upon his head and eventually to crush his power for ever. First He binds him, and in the end casts him into the lake of fire.

Is there, then, no glorious prospect of a reign with Christ before the suffering Church? Surely there is. For persecuted Israel and for the persecuted Church, a more perfect restoration is at hand than that which followed the return of the exiles from Ancient Babylon.

And we must not forget that there are promises of restoration for long forsaken but not forgotten Israel as well as for the once all-powerful but deeply-sinful Church. We have in this prophecy the sealed ones of all the tribes of Israel, as well as the countless multitudes of Gentile Christians, and of these it is said that they "come out of the great tribulation, and wash their robes, and make them white in the Blood of the Lamb" (vii, 14.)

A time will come, we know not how soon, when "judgment must begin at the house of God." We cannot change God's order. It is only through much tribulation that either Jew or Gentile can enter into the final and glorious kingdom of God.

It is for the poor persecuted Jew as well as for the faithful witness of Jesus, long clothed in sackcloth, that the Holy City, the new and heavenly Jerusalem is building in heaven.

That which Ezekiel described with so much detail of measurement for the consolation of the captives in Babylon of old is held out before the eyes of the twelve tribes of Israel and of the Christian Church in these two last chapters of the Bible. And the names of Gog and Magog are specially mentioned as the last enemies of the Church in Rev. xx, 8, to remind the reader of the Hebrew prophet's description of the destruction of all those who opposed the literal restoration of Israel in the days of Cyrus.

Whether these names have any further reference to the final enemies and last persecutors of Israel and the Church the future only will show. They are found amongst the names of some northern Powers in the Old Testament, and the final persecutor in Daniel is "the King of the North."

We only know for certain that the Church will be punished for the sins of many centuries before the end comes, and that those who punish Babylon will also persecute the Saints.

To the Church, therefore, when her last trial comes; when the great Wild-beast of the world, at the instigation of the Devil released from his prison, turns savagely upon her, the words of Isaiah will be as consoling as they were to Israel of old—"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received from the Lord's hand double for all her sins." (*Is.* xl, 1, 2.)

It has been sometimes objected to this interpretation of chapter xx, which is that of Bishop Wordsworth and of many other sober commentators, that the early Christians regarded the Millennium as future. They could not think otherwise. To them it was future, in whatever sense they understood it. And the fact that it was future to them made it impossible for them to form any true conception of the full meaning of the vision.

Many, however, regarded it as predicting the establishment of Christianity in the world, while the departed Saints were reigning with Christ in Paradise.

Some, indeed, could not get rid of the Jewish expectation of a personal reign of the Messiah on the literal throne of David. But the majority objected strongly to this material view of things.

As time went on the opinion seems to have prevailed almost universally that the thousand years mentioned in this vision predicted the period of time which was to elapse between the First and Second Advents of Christ.

The effects of this expectation were remarkable. It caused the greatest alarm and confusion as the end of the tenth century drew near.

Thus Robertson writes, speaking of the crusades: "The thousand years mentioned by St. John were supposed to be accomplished, and the end of the world to be at hand. A

general consternation seized mankind, many relinquished their possessions, and, abandoning their friends and families, hurried with precipitation to the Holy Land, where they imagined that Christ would quickly appear to judge the world." "This belief was so universal and so strong, that it mingled itself with their civil transactions. Many charters in the latter part of the tenth century begin in this manner 'Appropinquante mundi termino,' 'the end of the world being at hand'" (Robertson's *Charles V*, I, 27, 285).

However absurd this may now seem to us, it shows at any rate that the belief was then very general that this vision of chapter xx refers to the period of time intervening between the founding of the Church by Christ and His Second Advent; and, therefore, that an Eternal and not a Millennial Kingdom, such as that described by Daniel and chapters xxi and xxii of this prophecy, would then commence.

We have seen that the other objection of believers in a future Millennium, namely, the fact that the continued existence of evil in Christendom proves that Satan was not bound, is fully answered in the previous visions, which represent the Devil as still working and deceiving, but employing Christian Agents to do his work; giving his own throne and authority to wicked and worldly rulers professing to be Christians, and by them persecuting the faithful; and deceiving many by means of the false teaching of the Bishop of Rome.

The prospect before the Church, therefore, is that of a return to its original condition, a state of open warfare with the world, and, as a consequence, of many trials of the faith. And widely as the interpreters of the prophecy differ from one another they all anticipate a final struggle with the powers of evil. They could not well think otherwise, for the final contest is too plainly revealed to leave any room for doubt.

We cannot tell how long the warfare will last. But we may feel certain that the apparent victory of the great Wild-beast will be short, his discomfiture complete, and the end of all, the glorious Kingdom of the redeemed, the new and heavenly Jerusalem.

Those who wish to understand and realize the present position and future prospects of the Christian Church in this our age of unbelief and Revolutions cannot do better than study "Guizot's Meditations on Christianity," published by Murray.

In his preface to the first series of these meditations he thus writes:—"For eighteen hundred years Christians were in turn persecutors and persecuted; Christians persecuted as Christians; Christians persecutors of every one who was not Christian; Christians eventually persecuting each other . . . . . after having had to endure proscription and Martyrdom under the Imperial government of Paganism, the Christian religion lived, in its turn, under the guard of the civil law, defended by the arms of the secular power. In these days it exists in the very presence of liberty, it has to deal with free thought, with free discussion. It is called upon to defend, to guard itself, to prove incessantly and against every comer its moral and historical veracity, to vindicate its claims upon man's intelligence and man's soul . . . . . Religious liberty, that is to say, the liberty of believing, of believing differently, or of disbelieving may be but imperfectly accepted and guaranteed as a principle in certain states; but it still is evident that it is becoming so more and more every day, and that it will eventually become the common law of the civilised world. One of the circumstances which render this fact pregnant with importance is that it does not stand isolated; but holds its place in the great intellectual and social revolution, which, after the fermentation and preparation of ages, has broken out, and is in

course of accomplishment in our days. The scientific spirit, the preponderance of the democratic principle, and that of political liberty are the essential characteristics and invincible tendencies of this revolution."

The following words also, taken from Renan's Hibbert Lectures (p. 203) are very noticeable. Speaking of the present state and future prospects of the Roman Church, he says: "The strange excesses to which during the last fifty years it has lent itself, this unparalleled Pontificate of Pius ix, the most astonishing in history, cannot come to a commonplace end. There will be thunders and lightnings, such as always accompany the great day of God's Judgments. And this old Mother, who cannot die yet, will have much to do in order to remain still possible, still acceptable to those who have loved her. It may be that, to stay the progress of modern thought, which is her conqueror, she will have recourse to the arts of the sorcerer . . . . The Catholic Church is a woman: let us distrust the magic words of her agony."

The study of ecclesiastical history is a heart-sickening study. It cannot record that vast amount of faithful and loving work which is ever going on in the Church, the work of those faithful witnesses of Jesus, the true lamps and olive trees of the Holy City. An occasional glimpse of some one of these seven thousand in Israel cheers from time to time the heart of the student of history; but the main picture before him is one of strife and worldliness. The evil is necessarily forced upon our notice, but the good will be revealed only on the Day of Judgment.

The external aspect of things is ever more and more saddening. We see how very soon the pure streams of the water of life are polluted by human strife, ambition, avarice, and cruelty.

But this prophecy reveals to us that the warfare of

Jerusalem will be accomplished when she has been punished for her sins. And it may be to us, if faithfully studied, that which the word of God was to David, a beacon light to show us the way to our true home, and also "a lantern to our feet" by which we may see and avoid the snares and pitfalls which lie in our path as we travel on across the rugged wilderness of this world of darkness and sorrow towards the Holy City, the eternal home of the redeemed, who have washed their robes and made them white in the blood of the Lamb.

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## LECTURE VI.

I mentioned in my first lecture that we may expect three great blessings from the study of the Revelation.

I. The confirmation of our faith in the Inspiration of Holy Scripture, and in the miraculous origin of our religion.

II. The purifying, spiritualizing, and elevating of our thoughts.

III. Support in all persecutions and trials of the faith, and unspeakable comfort in the hour of bereavement and sorrow.

A knowledge of the meaning of the symbols and a perception of their application to the history of the Church in its connection with the world is a great help towards the attainment of these blessings, if we take a sufficiently broad view of their meaning.

Embracing as it does the whole period of time between the founding of the Church and the Second Advent of Christ, it was natural that the prophecy should be very obscure at the first, and should become clearer and clearer as time went on, and as the evolution of history should throw more and more light upon it.

But it was given for the support of the faith in every age from the beginning, and it has had this effect, and few probably appreciate sufficiently the influence which it has had at all times in supporting the Christian under trial or persecution.

Living under the Pagan Cæsars he was encouraged by it to struggle manfully against Rome, "drunken with the blood of saints," and he beheld under the Altar of God the souls of the Martyrs arrayed in white robes and resting with Christ. Thus, like Stephen, he could look up in his agony

and see the heaven opened and the Son of Man standing at the right hand of God.

Living under a Christian Emperor in the fourth century, and persecuted because he could not conscientiously receive the teaching of the Church of that day in all its minute definitions, varying often according to the views of the reigning Cæsar, he felt that Rome was still the predicted enemy whose violent proceedings he might lawfully resist. Willing to be taught by argument he would yet feel justified in refusing to accept the doctrine of Rome at the point of the sword, of Rome still "drunken with the blood of the saints."

As time went on a great change passed over Rome. She died, as we have seen, and rose to life again, no longer now the seat of a civil ruler so much as of a great Ecclesiastical Power. And yet the persecuted Christian could not fail to see that she was still "drunken with the blood of Saints." And it is, perhaps, difficult for us to feel in these days what a support to the faith of the Reformers this prophetic condemnation of Rome must have been. It is probable that without this prophecy very many would have shrunk from resisting the overwhelming influence of the long standing Roman dominion.

We cannot wonder that the Reformers should have failed to discriminate between the symbols of the World-power, the great Wild-beast and his Harlot city, and that it should have become a settled conviction in the minds of nearly all Protestant Commentators, that the Beast of the Apocalypse was the Papacy. How could they discriminate between them? The World-power and the worldly Church formed for many ages the Civil and Ecclesiastical elements of Roman Christendom. We know better now only because the relations between the Civil and Ecclesiastical powers have greatly changed in the course of the present century.

And here we see how important it is to take a broad view of the symbols of this prophecy, and I hope I have succeeded in persuading you that they embrace vast and unknown periods of time.

Thus the great Wild-beast with his Seven Heads and Ten Horns stands for the World-power from the earliest times until the Day of Judgment, so far as he has anything to do with the people of God ; and, in his final development, he is the predicted Antichrist.

Babylon also stands for Rome, in the widest sense of that name, from the age of St. John until the time of her final punishment ; and for the Church as being for ages conterminous with the Latin Empire and receiving laws from Rome, the throne of her Imperial and Ecclesiastical Rulers.

Regarding the symbols in this broad aspect we can only dare to speculate about the future by the light of the past, just as we may predict from the known nature of a tree what is likely to be its fruit.

As regards the future, therefore, we may conjecture that we are gradually drifting into a condition of things in which faithful Christians will find themselves again, as at the beginning, in open hostility to the world. But whether this opposition will be violent or not we cannot tell.

The great enemy has tried persecution, and found it a failure. Persecution makes Martyrs ; and Martyrs sanctify their views and persuade others to adopt them. And yet the prophecy seems to hint at persecution ; and it is alarming to think what persecution even in a mild form might do with the ordinary Christian in these days

We have already had massacres of Priests in France, and few Archbishops of Paris, it has been said, have died in their beds. Guizot writes thus of the future of Christianity :

“ It is of the most serious importance for Christians not to deceive themselves, either as to the nature of the struggle

which they will have to sustain, or as to its perils and the legitimate arms which they may use to combat them. The attack directed against the Christian religion is one hotly carried on, now with a brutal fanaticism, now with a dexterous learning. At one time with the appeal to sincere convictions, and at another invoking the worst passions; some contest Christianity as false, others reject it as too exacting and imposing too much restraint; the greater part apprehend it as a tyranny. Injustice and suffering are not so soon forgotten; nor does one readily recover from the effect of terror. The memory of religious persecutions still lives, and this it is which maintains in multitudes, whose opinions vacillate, aversion, prejudice, and a lively sentiment of alarm." (*Meditations on Christianity*. Preface to first series.)

Bearing in mind these signs of our times, let us examine one of the Visions already alluded to in previous lectures but not fully explained, I mean the Temple Vision of chapter xi. But first we must lead up to it by examining the visions of the Seven Trumpets in chapters viii and ix, for it is introduced as an episode to explain the symbolism of the Seventh Trumpet.

We have seen that the Seven Seals symbolized the victorious progress of Christianity, conquering all opponents until established as the dominant religion of the Latin World.

The Church conquered at first by the use of the legitimate weapons of argument, persuasion, and example; but afterwards too often by the sword, and by the persecution of all who would not submit to her teaching. But whatever may have been the means which she employed, whether lawful or unlawful, she continued to conquer, for it was God's will that she should conquer.

The Seven Trumpets, therefore, symbolize the Judgments

which have accompanied Christ's triumphant march, and have been inflicted upon all the opponents and corrupters of His Church. The first two Trumpets announce the Judgments inflicted on the opponents of Christianity, and the rest those which fall upon its corrupters. And these Trumpet Visions, although they each point especially to one event, are yet far from being exhausted by that first fulfilment, but are, like other symbols in this book, in constant course of fulfilment all through the ages.

Upon the sounding of the First Trumpet the prophet witnesses a terrible hail-storm, reminding him of one of the plagues of Egypt. It destroys the third part of the trees and burns up all the grass of the earth (viii, 7). We can scarcely fail to see the meaning of this when we call to mind the words of the Baptist and the significant actions and words of Jesus.

"The axe," says the Baptist, "is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire" (*St. Matt.* iii, 10). In the destruction of the old Jerusalem, Christ first came to Judgment, a Judgment still falling on her children. Scattered over the face of the earth the trees of Israel are still with us blasted with the fire of heaven, beacons to warn all in every age of the terrible end of the unfruitful.

The figurative language reminds us of the words of Jesus when he cursed the barren fig tree; and when He spoke the parable of the unfruitful tree; and, still more, when He said to those who pitied Him on the road to Calvary, "Weep not for Me but for your children . . . for if they do these things to (Me) the green tree, what shall be done to (them) the dry."

We remember, too, the language of Isaiah, "The day of the Lord of Hosts shall be . . . upon all the cedars of Lebanon and upon all the oaks of Bashan." And again, "Behold I

lay in Zion for a foundation a stone . . . judgment also will I lay to the line, and . . . the hail shall sweep away the refuge of lies."

Thus, the first opponent of the Church, the old Jerusalem with its system was removed out of her way; and a lasting warning against unfruitfulness of life was impressed upon Christians for all time. Thus Bede writes on this passage, "By trees the different condition of men is signified; the first Trumpet points out the common destruction of the wicked with fire and hail."

A greater and more formidable obstacle in the Church's path was Imperial Rome. The prayer of faith, therefore, must not only burn up the unfruitful tree of Israel, but also uproot the great mountain of Rome and hurl it into the sea. And so, the Second Angel sounds his Trumpet, and, "as it were a great mountain burning with fire was cast into the sea, and the third part of the sea was turned into Blood" (viii, 8, 9).

This figurative language is almost identical with that of Jeremiah spoken concerning the fall of ancient Babylon; "Blow the trumpet among the nations, prepare the nations against her . . . Behold, I am against thee, O destroying mountain, saith the Lord, which destroyeth all the earth; and I will stretch out My Hand against thee, and roll thee down from the rocks, and will make of thee a burnt mountain." (*Jer.* li. 25)

It was indeed a sea of blood into which Imperial Rome was thrown, as Kingsley says, the condition of things following the downfall of Rome could only be compared to "a great weltering sea of war and misery."

There can be little doubt that this vision predicted the fall of Rome, and it was so understood while Rome was at the height of her power. Thus Victorinus writes on this passage: "By the trumpets and phials are signified . . .

either the fall of cities or the great fall of Babylon, that is, of the Roman State."

This vision, however, like all the others in this wonderful book, has its lesson for all ages, and teaches us that the prayer of faith will eventually remove all mountains out of the path of the Church, however much she may be oppressed, persecuted, or corrupted. For this word went forth of old and shall not return empty: "The mountain of the Lord's House shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it." (*Isai. ii, 2.*) And so, whatever revolutions or trials of the faith may be before us or our children in these latter days, we may take to ourselves the comforting words of the Psalmist: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be moved, and though the mountains be carried into the midst of the sea." (*Ps. xlv, 2.*)

Thus the two most formidable opponents of the conquering Church were removed out of the way. But she herself now becomes the object of judgment; and a terrible judgment fell upon her for her sins in the seventh century, by which the very waters of life were turned into poison.

Upon the sounding of the Third Trumpet the prophet sees a star falling from heaven and poisoning the waters of life. "There fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters because they were made bitter" (*viii, 10, 11.*)

Bede well explains this vision as prefiguring the falling away from the faith of false teachers and their corruption of the streams of Holy Scripture. But it would seem to point in its first application to the great heresy of Mahomet,

for he was not so much an introducer of a new religion as a corrupter of the two principal religions already existing in the world. His system embodies the teaching of the Old and New Testaments with his own additions and the establishment of himself and his successors as the true Prophets of God.

It would be difficult to find more fitting figurative language to describe his system than that before us. He allowed the waters of Holy Scripture to flow on, but poisoned them by his own false teaching. And his coming was indeed a most terrible Judgment on Christendom of which the effects are still widely felt. His religion is even now a vigorous and progressing, though a most debasing, religion.

Of this scourge of Christendom, especially of its Eastern portion, Gibbon writes thus: "While the State was exhausted by the Persian war, and the Church was distracted by the Nestorian and Monophysite sects, Mahomet with the sword in one hand and the Koran in the other, erected his throne on the ruins of Christianity and of Rome. The genius of the Arabian prophet, the manners of his nation, and the spirit of his religion, involve the causes of the decline and fall of the Eastern Empire . . . one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe."

Yes, indeed. This was a judgment inflicted chiefly on Eastern Christendom; but it was nearly involving the West also. "The modern conquerors," says Creasy, "took Jerusalem in 637, and erected the Mosque of Omar on the very site of the Temple. They soon over-ran the Eastern Empire, occupied the whole of North Africa, and took possession of Spain, and, had it not been for the victory of Charles Martel at Tours, in 732, would have made Mohammedanism instead of Christianity the religion of Europe. Arnold ranks the victory of Charles Martel . . . among the most signal



deliverances which affected for centuries the happiness of mankind. ' Exactly a century passed between the death of Mohammed and the date of the battle of Tours. During that century the followers of the prophet had torn away half the Roman Empire : and besides their conquests over Persia, the Saracens had over-run Syria, Egypt, Africa, and Spain in an unchequered and apparently irresistible career of victory." (*Creasy*, p. 153.)

Truly, then, this vision, though like others pregnant with warning for all ages, seems to point especially to that strange enthusiast who poisoned and is still poisoning the waters of life with the gall and wormwood of his debasing system.

The figurative language of the Fourth Trumpet is equally intelligible and full of instruction. A partial eclipse of the sun and moon, the darkening of the lights of heaven, overtakes those who shut their eyes to the light of truth. The darkness of the ages of superstition and ignorance was judicial inasmuch as it was the result of the sins of the Church.

Ruthless cruelty and the persecution of those who dared to have any independent opinion, grasping avarice, and the terrible famine of the word of God, shut up in languages little understood even by the rulers of the Church and entirely hidden from the masses of the people, brought a Judgment upon Christendom not unlike that which fell on Israel of old when their eyes were judicially blinded that they might not see the light. Historians, indeed, ascribe the darkness of the middle ages to the sins of the Church.

"All these symptoms of decay," says one, "were either the means or the consequences of hierarchical tyranny. This at its earliest outset shed around it the first shades of mental darkness. In proportion as it advanced the gloom deepened ; and the hour of its culmination was the noon of

night." "No circumstance," says Hallam, "is so prominent in the first survey of society during the earlier centuries of this period as the depth of ignorance in which it was immersed . . . an inconceivable cloud of ignorance overspread the whole face of the Church, hardly broken by a few glimmering lights, who owe almost the whole of their distinction to the surrounding darkness." (*Middle Ages*, ix.)

This figurative language is also the same as that employed by the ancient prophets. Thus Micah writes: "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace . . . night shall be unto you, that ye shall not have a vision, and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them" (iii, 5, 6). And Amos uses the same language: "I will cause the sun to go down at noon, and I will darken the earth in the clear day" (viii, 9).

We cannot be far wrong, then, if we apply the symbolism of this Fourth Trumpet to that judicial darkness which came over the Church for many ages, a darkness which even in this age of light has not wholly passed away, because many individuals and large portions of the Church still cling to the delusions of the middle ages, and love darkness rather than light.

A rude awakening followed, as we know, when the light, gradually admitted, at last burst forth with a lurid glare to be followed, for a time at least, by the deeper darkness of total unbelief.

The vision of the Fifth Trumpet seems to symbolize Revolution, the Providential and Judicial withdrawal of restraint from the enemies of society and religion.

The Abyss or Sea is used in two senses in this prophecy as in the rest of Scripture, and is distinguished from that which we commonly call Hell, which is figuratively described

as a Lake of fire, the place of the final destruction of the wicked. The Abyss or Sea means either the tumultuous masses of the people or a place of temporary imprisonment.

In chapter xx we have seen that Satan is represented as shut up in this prison for a time, and in the end set free again for his final struggle with Christ and His Church. In the vision of this Trumpet, the prison is opened and the agents of Satan are sent forth, figuratively described as scorpion-like locusts.

The meaning and teaching of the symbolism is obvious. He whom Christ binds that he may not deceive is set free by men when they willingly allow themselves to be deceived, and, when they act thus, God sends them strong delusion that they should believe his lies. (*2 Thess. ii, 9-11.*)

It was only after the preparation and fermentation of ages that the devil, long held down by the chain of God's Providence, was able at last to send forth his agents.

These Scorpion-locusts, therefore, symbolize the false teachers, scoffing philosophers, learned infidels, socialists, communists, nihilists, and anarchists, by whom the devil is permitted in these days to punish Christendom for her sins, especially for resisting the light of truth and attempting to put down with fire and sword all efforts to reform the Church.

The blow fell first where the sin had been greatest. France sowed the wind when she massacred the reformers. She reaped the whirlwind during the reign of terror and the wars of Napoleon, the Destroyer.

We cannot conjecture how long this state of things, this era of Revolutions, will continue, or in what it will end; but of one thing we may feel absolutely certain. The stings of these scorpions, the teeth of these devouring locusts shall hurt only the wicked. The faithful Christian, sealed with the seal of the Living God, shall be safe. His faith shall

never waver, his courage shall never fail, for to these pests of society it is commanded that they shall hurt nothing which is green, living, and fruitful, but only those men "who have not the seal of God upon their foreheads" (ix, 4).

The same encouragement was given to the prophet Ezekiel, and the same symbol is used to represent his enemies. "Be not afraid of them," says the Lord to him, "though thou dwellest among scorpions." (*Ezek. ii, 6.*) And so Our Lord says to His disciples, "Behold, I give you power to tread on Serpents and Scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." (*St. Luke x, 19.*)

We know not, then, how long these scorpions will be permitted to war against the society, civilization, and religion of Christendom, but the vision of the Sixth Trumpet seems to predict a more universal and combined attack upon Christianity than any which has yet occurred, in the course of which great Babylon is judged.

In chapter vii, 1, the prophet sees four Angels of Judgment standing upon the four corners of the earth. But they are commanded not to hurt the earth until God's saints have been sealed. Here, in chapter ix, 14, upon the sounding of the Sixth Trumpet, the command goes forth to "Loose the four Angels which are bound at the great river Euphrates."

Euphrates, we know, is the river of Babylon, her defence and the source of her riches. In chapter xvii she is represented as sitting upon many waters, there explained to symbolize the many nations and peoples who support her.

These four angels, therefore, whatever Powers they may represent, evidently symbolize the future destroyers of Babylon. For many ages they are unable to destroy her, because her waters protect her; in plainer words, the support which she receives from the people who believe in

her prevents the rulers of the world from punishing her for the spiritual fornication which their predecessors have hitherto committed with her.

This mention of the four angels and the four corners of the earth, predicts the universality of the combination of the Powers of the world in the latter days against Babylon. But we must not forget that the prophecy represents these Powers as the persecutors of the faithful Woman, the enemies of the Holy City ; as well as the destroyers of Babylon, the great Harlot.

Consistently with this in chapter xx, Satan, the great deceiver, appears gathering together "the nations which are in the four quarters of the earth," and "compassing the camp of the Saints and the beloved city."

But in order to destroy the corrupt Church, Satan must endeavour to withdraw from her that popular support which has hitherto prevented the rulers of the world from punishing her. And the prophecy foreshows how this will be brought about ; namely, by the undermining of all belief in Christianity, and the Holy Scriptures.

This is symbolized by the vision of the Sixth Phial, which synchronizes with that of the Sixth Trumpet.

The Sixth Angel pours out his phial upon the great river Euphrates, the water is dried up, and the way of the Kings of the East is thus prepared. In plainer words, popular support is withdrawn from the Great City.

How is this brought about ? The prophecy explains : by the propagation of lies, issuing from the mouth of the Serpent, the Wild-beast, and the False prophet ; that is, from the Devil, the World, and False Teachers. The prophet sees three unclean spirits like frogs, reminding him of one of the plagues of Egypt, and he explains that they are the spirits of devils, working wonders, and gathering together all the powers of the world for the last great battle of Armageddon,

the mountain of Megiddo, the place of final conflict. The result is the fall of the Great City, and the cities in alliance with her (xvi 12-19).

Are there not indications even now that Rome is losing her hold upon the masses of the people? And is not this the result of the spreading of infidelity and unbelief in the vital truths of Christianity itself?

The gates of hell, we know, will never prevail against the Church because she is founded upon a rock. But Christ never promised that she should escape the persecution of the world or the punishment of her sins. And it is persecution for the trial of the faithful and the punishment of a world-worshipping Hierarchy which is predicted by the symbolic language of this Prophecy.

Let us now, then, consider the Temple-vision of Chapter xi which is introduced as an episode to the vision of the Sixth Trumpet, to explain what is meant by the Great City of this book.

The Great City in this chapter is the symbol of the Church or rather of Christendom in the widest sense of that word. It is evidently identical with great Babylon of chapter xvii, for it is here connected with Euphrates, the river of Babylon (compare ix., 14, with xi, 13). And this excludes the idea of the vision having any reference to the literal Temple and Old Jerusalem. Like Jerusalem of old the Church, for her sins and spiritual fornications, is here called Sodom. And, that we may not think of her as a single city, she is also called Egypt, a vast country in which Israel was long in bondage, a country and so a community of cities. The Church, in fact, in this prophecy is fittingly identified with Rome, in that wide sense in which that word was used in St. John's day. And so here it is called not only Sodom and Egypt, but also the city in which the Lord was crucified. For the Jerusalem of that day was a part of Rome; and

Our Lord was crucified in a Roman Province and by a Roman Procurator.

There is nothing unusual in the symbolism of this eleventh chapter. We are familiar with the same figurative language in other Scriptures. The Temple of God is the common symbol of the Church, and even the individual Christian is called the Temple of the Holy Spirit. "Know ye not," writes St. Paul, "that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 *Cor.* iii, 16.) "Ye also, as living stones, are built up a spiritual house." (1 *Pet.* ii, 5.) "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem." (*Heb.* xii, 22.)

There is little difficulty, therefore, in understanding this vision. The Temple and Altar with its worshippers; the outer Court of the Gentiles; and the City of Jerusalem symbolize together the whole of Christendom in its widest sense. And the prophecy draws a clear distinction between the faithful and unfaithful portions of the Church.

The Temple and Altar with its worshippers, are measured, because they represent the Elect of Israel, the 144,000 of the Twelve Tribes mentioned before in Chapter VII. Here they are measured; there they were sealed.

Then he is told not to measure the Court of Gentile worshippers; just as in Chapter VII he sees a great multitude which no man could number, out of every nation and tribe and people and language.

We have here, then, the faithful remnant of Israel, and the countless Gentile Saints. "But the Kingdom of Heaven," says our Lord, "suffereth violence, and the violent take it by force." (*St. Matt.* xi, 12.) One of those pregnant sayings of His pointing not only to that which was present, but also to that which was to come. And so it was, when force was used to spread the Gospel, that the

Gentiles came in in crowds; and the Church, as a whole, became greatly changed.

She can no longer be called the Temple and Altar of God, or even the Court of Gentile worshippers. Henceforth she is still, indeed, the Holy City, but the Holy City trodden under foot by the Gentiles.

It would be difficult to find a better symbol than this for the Church, regarded as a great Hierarchy, closely allied with the Powers of the world, and becoming by degrees more and more the Harlot of the Wild-beast. And this is no novel interpretation, for Bede says of chapter vii: "We can understand that after enumerating the tribes of Israel, to whom the Gospel was first preached, he wishes to make mention also of the salvation of the Gentiles." And of the vision of chapter xi Victorinus writes concerning the Holy City: "This means that it should be trodden under foot by worldly men as by Gentiles."

This profanation of the Holy City by Gentiles, this corruption and oppression of the Church by the Powers of the world is to last, we are told, for a fixed and definite time. Yes. Fixed and definite, we know for our comfort, in the secret counsels of God, but revealed to us by an enigma which time only can solve.

The oppression here mentioned is to last forty-two months, the very same period of time as that fixed for the dominion of the Wild-beast of chap. xiii, 5, of whom we read that power was given to him also for forty-two months. This teaches us that the oppression is the same, here symbolized by the profanation of the Holy City, and there by the cruel dominion of the Wild-beast.

But the Church is a living Church, and no oppression by her rulers or corruption by false teachers can ever extinguish her light. As there were seven thousand faithful in Israel in the days of Ahab, so God has His witnesses in every age.



These are the lights of the world. Their prayers are continually going up to God, and His judgments avenge their wrongs.

During the same forty-two months or 1260 days these faithful ones in every age bear their testimony in sackcloth. The miracles ascribed to them in the allegory teach us that Moses and Elijah, the representatives of the Law and the prophets, are introduced into the Drama as symbols of the faithful witnesses of Christ.

But it is evident that they do not represent individual witnesses because they are called "the two olive trees and the two candlesticks which stand before the God of the earth" (xi, 4). And we know that in this prophecy a candlestick is the symbol not of an individual but of a Church. "The Seven Candlesticks which thou sawest are the Seven Churches" (chap. i, 20).

Then they are also called Olive trees because they are not only the lights or lamps of the Church but also the feeders of the Lamps. The imagery is taken from the vision of Zechariah, who sees two Olive trees pouring their golden oil into the lamp, and is told that they symbolize "the two anointed ones that stand before the Lord of the whole earth"; the restorers of the fallen temple." (*Zech.* iv, 11—14.)

Perhaps the Light-giving portion of the Church is symbolized here by two Lamps rather than by Seven, as in chap. i, 20, in allusion to this prophecy of Zechariah; or because the Church during their testimony was divided into the Eastern and Western branches; or better, perhaps, for the reason suggested by Bede: "Ecclesia duobus populis unita." Or it may signify that the faithful of Israel and of the Christian Church are the witnesses of God in all ages, Israel being in reality the witness to the truth of the Old Testament, and the Christian Church to that of the New Testament, the two foundations of the religion of

Jesus. At any rate it is certain that these two witnesses in sackcloth represent all through the ages the true lights of the Church and the supporters of its light.

You will remember that it is predicted in chapter xvii that the corrupt Church or Babylon is to be punished by the Worldly Powers who supported her, not from any zeal for the truth, but from hatred of God and of all true religion. They plunder and destroy the corrupt Church because they hate and reject true Christianity of every kind; and so it is during their warfare with the Lamb that they rob and burn Babylon.

The same is clearly pointed out in this 11th chapter; only that our attention is here mainly directed to the conduct of the worldly Powers towards the more faithful portion of the Church.

These witnesses bear their testimony in sackcloth for 1260 days, the same period of time as that during which the faithful Woman of chapter xii is nourished in the wilderness of this world. And then the same Wild-beast who comes up out of the Abyss or sea, and exercises his dominion for the same period of time, slays them and leaves their bodies unburied in the streets of the Great City for three days and an half (xi, 9).

Time only will explain the meaning of this, but it has, we must admit, a very ugly look. Does it predict that the worldly Powers of some future time will attempt to extinguish the true lights of Christendom, and will in a measure succeed? It may be so; and they are here represented as triumphing, though for a very short time, at their apparent success. The following words are certainly very alarming: "they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth" (xi, 10.)

Are there no indications of this state of feeling among the unbelievers of the present day? Are there none now rejoicing at their boasted emancipation from the restraints of Christianity? They remind us of the words of the Psalmist: "Let us break their bonds asunder and cast away their cords from us." (*Ps. ii, 3.*)

But the vision also reminds us of the words of the Psalmist which follow—"He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision. Then shall he speak unto them in his wrath: and vex them in his sore displeasure," saying, "Yet have I set my king upon my holy hill of Sion." For the triumph of the world is very brief. After three days and an half the witnesses rise again and ascend up into heaven. Then the Great City falls, and the Seventh Angel sounds his Trumpet "and there are great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (*xi, 13-15.*)

I have already explained the probable meaning of these enigmatical numbers, 42 months, 1260 days, and three days and an half; and proved that if they signify years, which is very likely, they cannot possibly enable us to predict the time of the end, for the simple reason that it is quite impossible to conjecture within many centuries the date of their commencement. At any rate they enable us to see how the various visions synchronize with one another; they comfort us with the assurance that the times and seasons, though wisely and mercifully concealed from us, are fixed in the counsels of the Omniscient; and they clearly predict that the triumph of Antichrist will be very brief. The faithful bear witness in sackcloth for 1260 days; but the apparent victory of the world over them continues only for, three days and a half; perhaps for the three years and a half, the long expected period of the reign of Antichrist.

The fall of great Babylon may be at hand, or many centuries may elapse before she is fully ripe for Judgment. But of the interval of time which there may be between her fall and the Day of the final Judgment of the world, no indication whatever is given in this prophecy.

The fall of Babylon, whether the time of her fall is predicted or not, is one incident only in the warfare of the world with Christ; and who shall say how long that warfare will last, or when our Great Champion shall come forth again from the opening heavens "crowned with many crowns as King of kings and Lord of lords?"

And now, what has been my object in delivering these lectures? Chiefly to persuade you to study the Revelation, that you may experience the blessing twice pronounced on those who do so.

There is a spirit abroad in these days which is undermining the faith of thousands. This prophecy is given especially for the confirmation of our faith. If the interpretation I have suggested is only moderately correct, see what proof we have of the inspiration of Holy Scripture, and of the certainty of those great truths upon which all our hopes depend.

However far we may go wrong in details, and it has been well said that the commentator on such a book may be pardoned, not only if he errs, but if he errs greatly; however we may err in details, there is no question that a great historical fact, a state of things which must have appeared inconceivable to any Christian in the first century, I mean the union for a long period of time, of the Kingdoms of Christ and Cæsar, is plainly predicted. And who, unenlightened by the Spirit of God could have so plainly predicted it?

But the reverent study of the Revelation is also a spiritualizing and elevating study. It brings Our Blessed Lord very close to us, even "walking in midst of the Churches." We see Him, like the three Apostles on the

mountain, in the dazzling splendour of His Divine Nature ; and yet as the Mighty Saviour, Who has loved us, and washed away our sins in His Blood, and prepared for our reception the many mansions of His Father's House.

Indeed, even the most hostile critics admit that this prophecy must have been written by a Disciple of Jesus, and that it teaches in the most certain language the doctrines of the Divine and Human Nature of Christ, and of redemption and remission of sins through His Blood.

It also brings the unseen world very near to us. It draws aside the thick veil which hangs over the Sanctuary of God. Flashes of golden light come to us in our troubles through the opening curtains, and we see those whom we have loved and lost, weeping, it may be, as fresh from sorrow—for tears are natural and never forbidden,—weeping so far as spiritual beings can weep, but weeping with One at hand Who wipes away all tears.

I have never been able to believe that the happiness of the intermediate state can be perfect. Can the happiness even of the Human Jesus on His Mediatorial Throne be perfect until He has put all the enemies of man's happiness beneath His feet? Can the state of the departed, however pure and holy they may be, be one of perfect bliss before the Last Great Day? Is it conceivable that they can be so selfish and forgetful as to be capable of unmixed happiness, when separated from those whom they have loved on earth, and who are still passing through the great tribulation of this life? We are not told so in the Apocalypse. On the contrary they are revealed to us as having indeed come out of the great tribulation, but as ever crying, as regards those on earth, "O Lord, how long?"

Yet they have unspeakable and to us inconceivable comforts. To them to live was Christ, and to die has proved to be gain ; and they are bidden to rest yet for a little season,

until the sufferings of their brethren are over. And meanwhile white robes of spotless righteousness are given to each one of them. (*Rev.* vi, 11.)

They understand, they see with a clearness unattainable by us, the glorious end of all. The clue is given to them which unravels all the tangled threads of this strange life of trial. They know with absolute certainty the truth of that saying, "All things work together for good to them that love God." (*Rom.* viii, 28.)

And, then, how full of warning is this prophecy! Well may our great enemy, the World, be represented as a monstrosity, as something altogether unnatural; a cruel and crushing monster altogether out of harmony with the order of the world of Nature. A many-headed and therefore ever living enemy. Head succeeding head, as the creature is slain and lives again. Ever changing his form, but ever still the enemy of the Saints of God. Pagan or Christian or infidel and Anarch, still persecuting the faithful disciple of Christ.

Such he seems to us while we are under his oppression. But at times he comes to us as a Seducer, as one who would tempt us to spiritual fornication or world-worship, drawing away our hearts from the love of the Lamb.

But whether our enemies are cruel or seducing, the prophecy warns us that we must overcome them. Victory or death is the watchword of this prophecy. And, above all, individual salvation is promised to all who conquer, however great may be the wickedness of their surroundings.

To him that overcometh, while love is cooling as in Ephesus, it shall be given "to eat of the tree of life which is in the Paradise of God" (ii, 7.)

Of him who overcometh, in the fierce persecutions of Smyrna, it is written: "Be thou faithful unto death and I will give thee the crown of life" (ii, 10.)

To him that overcometh, in a Church like Pergamos, it shall be given to eat the hidden manna, to feed on Jesus in his heart by faith (ii, 17.)

To those who overcome while Thyatira is persuading to spiritual fornication, shall be given dominion over the nations and the bright and morning star of hope (ii, 28.)

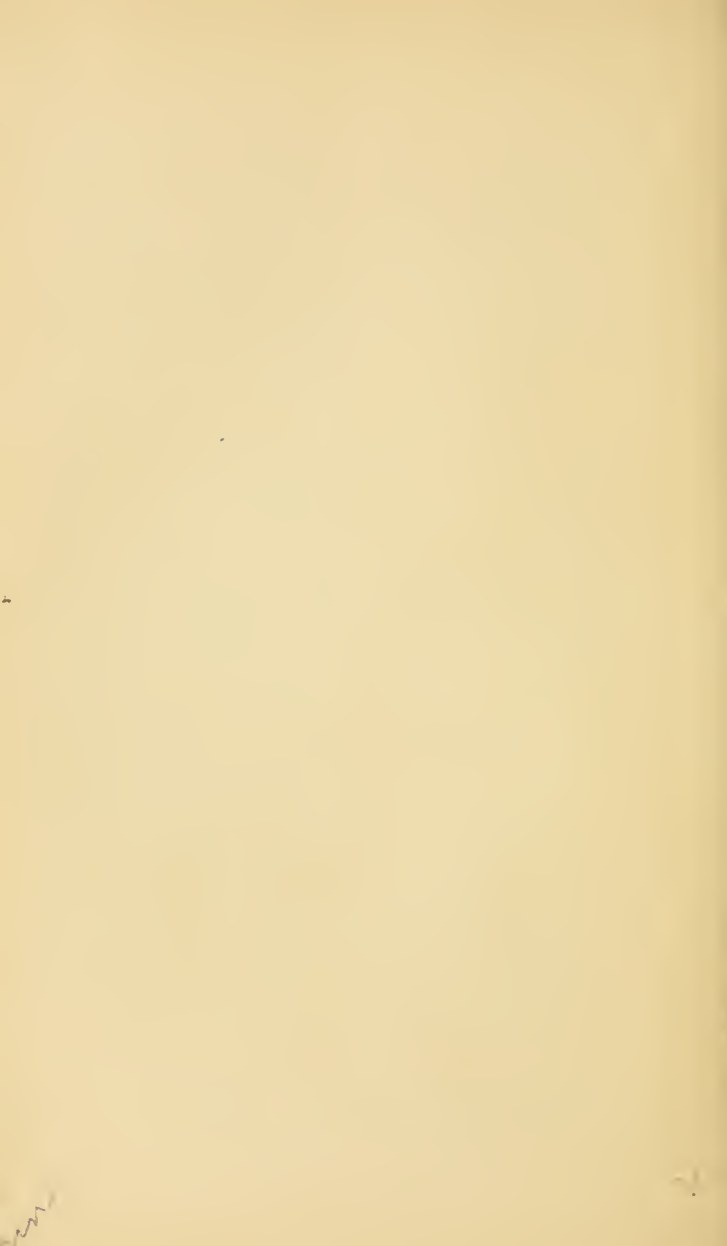
Those who overcome even in Sardis, boasting of life but spiritually dead, shall be clothed with robes of righteousness and shall have their names written in the book of life (iii, 5.)

He that overcometh in feeble but faithful Philadelphia, shall be made a pillar in the Temple of God, and shall have the name of God and of the City of God written upon his forehead (iii, 12.)

And even in lukewarm Laodicea zeal and repentance shall open the heart of the faithful; for it is written: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with me" (iii, 20).

And in the midst of our doubts and perplexities in this thoughtful and inquiring age we welcome the voice of that mighty angel, "who sware by him that liveth for ever and ever . . . that there shall be no more delay; but in the days of the voice of the Seventh Angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets" (x, 6, 7).

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen" (i, 5, 6).











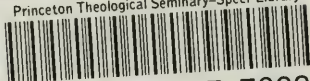




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